SICHAH:

Mayhew (R) Or 1032

A TRACT of MEDITATION upon three SECTIONS (the ONE Thing, the GIFT of GOD, and the Spiritual SEEKER) legible in the IDEA of the BOOK.

By R. M. PHILALETHES.

Psa. 104. 34.
My Meditation upon him shall be sweet.

1. *Tim.* 4. 15.
Ταῦτα μελέτα.

Meditatio Sapientiæ est Genita, & Genitrix. Caryl.
Animæ Viaticum est Meditatio. Bernard.

The FIRST PART.

LONDON,
Printed for J. PHILLIPS, at the seven Stars, in S. Pauls Church Yard, 1682.

24

R.3165.

852.d.4

A PLEADER TO THE NEEDER WHEN A READER.

AS all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you 've read, to whom this book belongs.
Than one CHARLES CLARK, of Totham Hall, none to 't a right hath better,
A *wight*, that same, more *read* than some in the lore of old *black*-letter.
And as C. C. in *Essex* dwells—a shire at which all laugh—
His books must, sure, less fit seem drest, if they 're not bound in *calf!*
Care take, my friend, this book you ne'er with grease or dirt besmear it;
While none but awkward *puppies* will continue to "*dog's*-ear" it!
And o'er my books when book-*worms* "*grub*," I 'd have them understand,
No marks the margins must de-*face* from any busy "*hand!*"
Marks, as re-marks, in books of CLARK'S, when e'er some critic spy leaves,
It always him so *wasp*-ish makes, though they 're but on the *fly*-leaves!
Yes, if so they 're used, he 'd not de-*fer* to *deal* a fate most meet—
He 'd have the soller of his *quires* do penance in a *sheet!*
The Ettrick *Hogg*—ne'er deemed a *bore*—his candid mind revealing,
Declares, to beg "a *copy*" now 's a mere pre-*text* for stealing!
So, as some knave to grant the loan of this my book may wish me,
I thus my book-*plate* here display, lest some such "*fry*" should *dish* me!
—But hold,—though I again declare WITH-holding I 'll not *brook*,
And "a *sea* of trouble" still shall take to bring book-worms "to *book!*"

1861. **C. C.**

852d 4

John Partrick his book god send him
Grace on it to Looke

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MVSEVM
BRITAN
NICVM

8 9 a

To the right *Honourable*,

ANTHONY,
EARL
of SHAFTSBURY.

MY LORD,

Your HONOUR *may* wonder *at this* ESSAY, *that ſuch a* Pigmy (*who deſpairs of adding a* CUBIT *unto your* Lordſhips STATURE) *ſhould he* arrived *his* Degree *of* Confidence *in the* Dedication *of* TRACT: *But this* Reflection (*that the eſt are often the* humbleſt, *reſembling the eſt* GOD, *and the higheſt* GOOD, *who* bleth himſelf to behold the things (Pſa. 113. that are in heaven, and in the earth: *Or rding to the Hebrew)* Hammaſhpili lirot; bathamajim

baſhamajim uba-aretz: *Who humbleth himſelf to ſee; in the heavens, and in the earth:*) *hath* animated *unto this* SUSCEPTION, *humbly begging the* PATRONAGE *of your* HONOUR.

Jerome *ſaith*, Summa (apud Deum) nobilitas eſt clarum eſſe Virtutibus. CHRISTIANITY, *is true* NOBILITY. *'Tis true* Blood, *is a great thing with high* Spirits, *a one grand* Enquiry *is, of what* Blood *and* Extraction *are they? Are they nobly deſcended? Of what* Honour *are they? A Perſon* (*of a late* EDITION) *approved* (*as he ſaid*) *the diſtinction between* Nobleman, Gentleman, *and* Yeoman; *and well this* Diſtinction (*between* Nobility, Gentry, *and* Commonalty) *if* made *by* GOD, *ſhould be* measured *by* MAN, *I ſee not. But, My Lord, your* Honour *knoweth, that ther's no* Stock *but* CHRIST, *who is of the* Houſe *of* God, *and the* Firſt *of that* Houſe. *The nobleſt* Blood *in the world* (*if the* Hiſtorian *doth not* hyperbolize) *run* (*by a* Confluence) *in the* Veins *of the* Lady PAULA: *But*, Romanus *the* MARTYR (*born of noble* Parentage) *intreated his* Perſecutors *not to favour him becauſe of his* NOBILITY, *for* (*ſaid he*) *'tis not the* Blood *of my* Anceſtors, *but* Faith *in the* Blood *of* JESUS, *that makes me truly noble.* Noble *Birth, without* Noble *Birth, is but a terrene* Vanity. NOBILITY

ſta

ands rather in our ASCENT *than* DESCENT.
Tis pity that Greatneſs *ſhould be any time out of*
e Rode *of* Goodneſs, *leaſt* SOCRATES
though dead) ſhould curſe him, that firſt ſeperated
ofitable and honeſt. That Greatneſs (*which is not*
unded in Goodneſs) *muſt needs fall. Let there ne-*
r be a Reſurrection *given to the days of* SAL-
IAN, *when the complaint was, that great men*
ere forced to be more ſinful, *that they might not be*
counted to be leſs honourable. *Such, as (by any*
eans) ſtudy to be great, muſt (by all means)
rget to be good. Sed quid moror iſtis?

My Lord; *as I (was) one, who (thorough grace)*
ade that GOD (*who hath* Bowels *of* Mercy, *as*
ell as Beams *of* Glory) *the* Object *of* PRAYER,
at he would bring forth (Pſa. 37. 6.) your righte-
ſneſs as the light, and your judgment as the
oon day; *ſo I (am) one, who (thorough the ſame*
ace) do make the ſame GOD *the* Object *of*
RAISE, *that your* Soul is eſcaped (Pſa. 124. 7.)
a bird out of the ſnare of the Fowlers.

Two ſons of Belial, *were* ſuborned *againſt* NA-
OTH, *and he was ſtoned to death: Men alſo*
ere ſuborned *againſt* STEPHEN, *and he is ſent*
Heaven *in a ſtorm of* Stones: *But the* BELIA-
ISTS *were not of ſuch* Credit *and* Succeſs,
ainſt your Honour, *to ſend your* Lordſhip *into an*
ernity. *This is (primarily) the doing of the* Lord
who hath been on your Lordſhips ſide) and let it be

marvellous in your Lordſhips eyes. The CRO
is the way to the CROWN. *To do good, and*
ſuffer evil, hath ever been the Poeſy *of the* Chur
of the firſt born, whoſe names are written
heaven. The CROSS, is the *Arms*
the Church, and ſhe glories in bearing it for
CREST. *I can ſeal what* Luther *ſaid*, C
non eſt Crucianus, non eſt Chriſtianus. *He hath*
a CHRIST, *that hath not a* CROS
Though many men may have a Croſs, *that ha*
not a Chriſt, *yet where is the man that hath*
Chriſt, *that hath not alſo a* Croſs? *Your* H
NOUR *hath had a* Croſs, *and if your* Hono
hath a Chriſt, *who is* (Col. 3. 11.) τὰ πάντα καὶ ἐν πᾶ
a FEAST *in* FAMINE, *your* Hono
will not miſs of a Crown. *A* Priſon *could not ke*
the Antitipe *from the* Tipe; *could not keep* JESU
from JOSEPH. *I hope the God of Gods hath ma*
a Priſon *a* Palace; a Priſon *a* Paradiſe *unto yo*
Lordſhip.

Now, that your HONOUR (*thorough grac*
may experimentally ſay (Dies noctuque) *living a*
dying, Nobilitas mea, Chriſtus meus, *is the co*
dial Cry *of*

My Lord,

The leaſt, and the la
of your Honours Servan
R. M

THE PREFACE to the READER.

DIvines, Philoſophers and Statiſts agree in this, that (in this *Life*) there are but three kinds of life, *active*, *contemplative*, *voluptuous*: But true *Contemplation* hateth idle *Speculation*, and want of MEDITATION taketh away the uſe of *Knowledg*. To be (ever) alone, or (never) alone, is *Idleneſs*. We *meditate* to *know* God; we *contemplate* to *love* God. *Tria Genera Vitæ.*

Ariſtotle, *Porphyry* (and other *Greek Philoſophers*) ſtudied the HEAVENS to ſearch out their natural cauſes, and production of *Bodies*. The wiſer *Aſſyrians* and *Chaldees* ſtudied the ſame things, that they might learn their INFLUENCES upon us, and make predictions of *Contingencies*. The more moral *Ægyptian* deſcribed his *Theorems* in HIEROGLYPHICKS,

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and fantaſtick *Repreſentments*, to teach Principles of *Policy*, *Oeconomy*, with other prudences of *Morality*, and ſecular *Negotiation*.

Reader, 'tis divine MEDITATION, upon divine OBJECTS, that is the *Subiect* of this *Epiſtle*. Now, that this is univerſally impoſed, and conſequentially univerſally incumbent upon cordial CONVERTS, is written (as it were) with a *Beam* of the *Sun*, and eaſily evinced beyond all modeſt contradiction. Thus (1 *Tim.* 4. 15.) *Meditate upon theſe things.* Or (according to the Greek) Theſe things meditate. Wherein may be innocently reflected.

ταῦτα μελέτα.

1. The ACT. Meditate. Muſe, ponder, and mind with the greateſt ſerioufneſs.

2. The OBIECT. Theſe things. But what things were theſe? Theſe were (1 Tim. 4. 8, 12.) the things of *Heaven* and *Holineſs*; of *Grace*, and *Glory*; of *God*, and *Godlineſs*. And, that this divine duty, of divine meditation, is not onely incumbent upon MINISTERS, but alſo upon MEMBERS, is (1 *Tim.* 4. 11.) as evident. Divine *Meditation*, is a great, and a good work; ſo great with ſome it hath been

been, that (at the first PROSPECT) they seem to cry it up above what it is. 'Tis a slow *action* saith *Alvarez*. 'Tis the cheifest *Philosophy*, saith *Bernard*. 'Tis the *Treasury*, where all the graces are locked up, saith *Basil*. 'Tis the *Nurse* of *Prayer*, saith *Gerson*. 'Tis the *Paradise*, saith *Jerome*. 'Tis the very *Gate* and *Portal*, by which we enter into *Glory*, saith *Theophylact*. But I shall take leave of these, and cast in my MITE about it, in this DESCRIPTION.

Divine *Meditation*, is a cordial *Application* of the *Soul* (unto) and a constant *Fixation* of the *Mind* (upon) some divine OBJECT, in order to the *Incomes* and *Influences* of the *Soul*. *Desc.*

There are 5 things indispensably necessary, in order to the constituting of this *Meditation*; the Subjects; the Object; the Act; the Adjunct; the End.

The SUBJECTS. These are the *Soul*, and the *Mind*. 1.

The SOUL. The *Soul* is that which is *contradistinguished* from the *Body*. Thus (*Mat.* 10. 28.) *Fear not them which kill the body, but are not able to kill the Soul.* 1.

The

2. The MIND. By the *Mind*, ſometimes underſtand the *Soul* with all the *Faculties* thereof, as underſtanding and reaſon, will and affection. Thus (*Rom.* 7. 25.) *With my mind I ſerve the law of God, but with my fleſh the law of ſin.* But (by the Mind) I intend the *Thoughts* and *Purpoſes* of the *Heart* and *Soul.* Thus (*Mat.* 22. 37.) *Thou ſhalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy mind.*

2. The OBJECT. There are diverſities, and varieties of *Objects*, and (amongſt theſe) the *Precepts* of *God* and *Chriſt.* Thus (*Pſa.* 119. 15, 23.) *I will meditate on thy precepts, and have reſpect to thy wayes. Princes did ſit, and ſpeak againſt me, but thy ſervant did meditate in thy Statutes.*

3. The ACT. The *Acts*, are *Application*, and *Fixation.* The SOUL muſt be *applying* it ſelf (unto) the *Object*, and the MIND *Fixing* it ſelf (upon) the *Object.* Thus (*Pſa.* 119. 97.) *Oh how do I love thy law! It is my meditation all the day.* It is my meditation; ther's Application: All the the day; ther's Fixation.

The

The ADJUNCT. The *Adjuncts* are cordial, and conſtant. 4.

Cordial. All ſacrifices, and ſervices without the HEART, are but as ſo many *Ships* without *Sails*; ſo many *Clouds* without *Water*; ſo many *Trees* without *Fruit*; ſo many *Bodies* without *Souls*. They are but imbalmed *Joſephs*, ſoul-leſs and ſpirit-leſs, lifeleſs and loveleſs. Thus (*Pſa.* 19. 14.) *Let the words of my mouth, and the meditation of my Heart*, &c. 1.

Conſtant. The man that is declared bleſſed (*Pſa.* 1. 1, 2.) is a MEDITATOR; Yea, a *Meditator* in the LAW; Yea, a *Meditator* in the law DAY and NIGHT. All time is divided into day and night. As *Sea* and *Land* are the two houſes for all the dead, ſo *Day* and *Night* comprehend all time. 2.

The END. 'Tis the end that crowns the work. As the *End* is, *All* is, whether good, or bad. Now the *End* (next unto the Glory of God) is Soul-incomes, and Influences. Thus (*Pſ.* 104. 34.) *My meditation upon him ſhall be ſweet.* A *Convert* (under MEDITATION) may have his eye upon 5.

upon more *Grace*, if not upon more *Peace*; upon more *Conformity*, if not upon more *Communion*; upon more of the *Sanctifying*, if not upon more of the *Sealing* work of the *Spirit*.

Thus (Reader) by way of *Aſſertion*; but now by way of *Argumentation*. Art thou a true *Convert*? Then divine Meditation is thy Duty, Dignity and Mercy.

1. 'Tis thy DUTY, therefore divinely meditate divine *Objects*. For this, ther's Precept and Preſident.

1. PRECEPT. *Duty*, is a great thing, and muſt be *diſpatched* rather than *diſputed*. Who ſhall come after the God of Gods to undo what he hath done? to unſay what he hath ſaid? or to give a *Diſpenſation* unto his *Impoſition*? Will any unleſs *Satan* or *Anti-Chriſt* (in the *Weſt*) who looks like his REUBEN? For divine meditation upon divine *Objects* ther's Precept. Thus (*Joſh.* 1. 8) *This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night.*

2. PRESIDENT. As there is Precept, ſo there is Preſident for divine *Me-*

Meditation upon divine *Objects*. Thus (*Pſa.*119.99.) *I have more underſtanding than all my teachers, for thy teſtimonies are my meditation.* I may ſet my *Watch* by thine, if thou haſt ſet thine by the SUN, which is the INDEX of *Time*, and the bright EYE of the *World*. I dare write this with great *confidence*, and I do write it with great *complacence*, that *Job* may write after *Abraham*, and *David* may write after *Job*; that *Paul* may write after *David*, and we may write after *Paul*, ſo far as the SPIRIT hath guided their *Hands*. Bleſſed *Bradford* (in the midſt of Dinner) uſed to meditate with his Hat on his eyes, from which flowed plenty of tears, dropping upon his trencher.

'Tis thy DIGNITY, therefore divinely *meditate* divine *Obejects*. In this work was *Iſaac* found as his *Duty*, and 'tis tranſmitted down to poſterity as his *Dignity*. Thus (*Gen.* 24. 63.) *Iſaac went out to meditate in the field at the even tide.* 2.

'Tis thy MERCY, therefore divinely *meditate* divine *objects*. Doth not *Meditation* turn the *Promiſes* into *Mar-* 3.

row? Every *Promiſe* is a DISH to *Meditation*, but all the *Promiſes* make a royal *Feaſt*. Thus (*Pſa.* 63. 5, 6.) *My Soul ſhall be ſatisfied as with marrow and fatneſs; my mouth ſhall praiſe thee with ioyful lips:* But when ſhall this be? *When I remember thee upon my bed, and meditate upon thee in the night watches.* Is not divine *Meditation* (upon divine *Objects*) a HEAVEN (as it were) upon EARTH, and a *Foretaſt* of eternal life? Is not this (unto a true *Convert*, as the fiery *Chriſt* was to *Elijah*) by which they are *tranſported* in their *Spirits* from *Earth to Heaven? Reader*, can that man want *Muſick* within, who divinely *meditateth* divine *objects?* Who is able to ſay what the *Incomes* and *Influences* of ſuch a perſon are? May not that be ſaid of MEDITATION which is ſaid of COMMUNION that it is far better *experienced* by thee, than it can be *expreſſed* by me? Divine *Meditation* upon divine *Objects*, readeth *Divinity-lectures* upon many things, if not upon all things. Take a taſt. Is not the Soul (thorough this) paſſed from the *Sun* in the *Firmament* to the *Sun* of *Righteouſneſs?*

Præludium cœli.

neſs? from the *Bread* that *periſheth*, to the *Bread* that *endureth?* from the *Door* of the *Houſe*, to the *Door* of the *Sheep?* from the *Key* of the door, unto CHRIST, who hath the *Key* of *David?* from the *cleaning* of the Houſe to the cleanſing of the HEART? Thus (Jer. 4. 14.) *Oh Jeruſalem! waſh thine heart from wickedneſs that thou mayeſt be ſaved.* I have read of ſix MONKS (I fear there are none ſuch now) who being together, conſulted their preſent impoſed and incumbent duty. They were ONE for MEDITATION to be the ACT, but they were SIX as to the OBJECT for this *Act*, each one propoſing a different *Object*: I remember no more than the *Objects*, but ſhall a litle dilate upon them.

DEATH. A *meditation* upon *Death*, ſaith one. Death is an *Object* worthy *Meditation*. Is not *Man* a WINK of *Life?* *Is* not his *Breath* in his *Noſtrils?* There is but a little BREATH between a ſhort TIME, and a long ETERNITY. *Mortal* is this *Enoſh* made by *Sin*, and hath but a *Span* of *Days*. The life of this *Iſhboſheth* (man of ſhame) is compared to a *Vapour* (*Jam.* 4. 14.) Ἀτμὶς. 1.

which

which for a litle while appeareth, and then vaniſheth away. This DEATH is the CIRCUMFERENCE of the UNIVERS, and in this *Circumference* muſt the *Line* of every *Individual* meet. *Death*, is the *Law* of *Nature*, the *Miſtreſs* of *Mortals*, and *Empereſs* of the *Univers*; is it not then an *Object* worthy *meditation*?

2. JUDGMENT. A *Meditation* upon *Judgment*, ſaith another. *We ſhall all appear before the judgment ſeat of Chriſt.* There is the laſt *Judgment* (which will be the *Judgment* of *Judgments*) for triumph, or for torment.

1. For TRIUMPH. More *ſweet* than *Honey* is that word (*Mat.* 25.34.) *Come ye bleſſed of my father, inherit the Kingdom prepared for you.*

2. For TORMENT. More *bitter* than *Gall* is that word (*Mat.*25.41.) *Go ye curſed into everlaſting fire, prepared for the Devil, and his Angels.*

3. The PRECEPTS of GOD. A *Meditation* upon the *Precepts* of *God*, ſaith a third. Divine Precepts are great, and good things. Thus (*Pſa.*119.96.) *I have ſeen an end of all perfection,*

tion, but thy commandment is exceeding broad. Of all perfection I have ſeen an end; large is thy commandment vehemently; So *Amſworth*, and the *Hebrew*. We may live to ſee an end of *Beauty*, for that's but skin-deep; and an end of *Liberty*, being immured within priſon walls: We may live to ſee an end of *Relations*, for they have STAMPS of *Mortality* upon them; and of *Poſſeſſions*, for *riches* make to themſelves wings, *&c.* but we cannot ſee to the end of the COMMAND; ample, or ſpacious is thy commandment vehemently. Are not now the precepts of God worthy meditation?

The PROMISES of GOD. A 4.
meditation upon the *Promiſes* of *God*, ſaith a fourth. The Promiſes of God are great things: They are greater than the *Wants*, or the *Weakneſſes*, than the *Fears* or the *Faith*, than the *Sins* or the *Sorrows* of the people of God. The *Promiſes* of God, are as great as the *Precepts* of God. What is there (that is for the good of a CONVERT) that is not laid, and left under promiſe? Is eternal life worthy hearing and heeding? worthy having and holding? this is laid, and left under pro-

miſe. Thus (*Tit.* 1. 2.) *In hope of eternal life, which God that cannot lie promiſed before the world began.* Are not now divine *Promiſes* divine *Objects*, and worthy divine *Meditation*?

5. The TORMENTS of HELL. A *Meditation* upon the *Torments* of *Hell*, ſaith a fifth. Some are ſuch prodigious *Atheiſts*, that they are unbelieving about a *Heaven*, or a *Hell*; but (*Pſa.* 9. 17.) the *wicked ſhall be turned into hell, and all the nations that forget God.* One being asked where HELL was, anſwered like himſelf, Tarry till I come there, and I will (by *Letters*) ſend thee word from thence. A RUFFIAN (meeting a poor man weeping) ſaid, what, weeping ſtill! but what if there be no HEAVEN to *compenſate* theſe *Tears*? The poor man replied, ah Sir! but what if there be a HELL for thoſe that mourn not? Let a Chriſtleſs perſon try if he can read thoſe words with dry eyes (*Luke* 16. 23.) *In Hell he lifted up his eyes being in torment*, &c. In HELL: This Greek word for *Hell* (ſaith *Bellarmine*) always ſignifieth *Hell*, never the *Grave*. This word (ſaith *Cammeron*) never in the

"Ἅδης.

Scripture

Scripture (except one place) ſignifieth *Hell*, but conſtantly the grave, or the ſtate and condition of a man deceaſed. But (according to others) in the new Teſtament it ſignifieth three things.

The GRAVE. Thus (*Rev.* 20. 14.) *Death and Hell were caſt into the lake of fire.* We cannot ſay *Hell* is caſt into *Hell*, but the *Grave* is caſt into Hell. Men dead, and buried before, were now to be caſt into *Hell* in *Soul* and *Body* both. 1.

The DEVIL. Thus (*Mat.* 16. 18.) *The gates of hell ſhall not prevail againſt it.* All the power and policy of *Satan* ſhall not deſtroy that *Church*, which is founded upon *Chriſt*, the *Rock* of *Ages*. 2.

The place of TORMENT. Thus here; in *Hell*: But what follows? He lifted up his eyes being in torment. Underſtand this *metaphorically*, and conclude this Scripture to be rather a PARABLE than a HISTORY. Are not now the *Torments* of *Hell* ſuch *Objects* as are worthy *Meditation*? 3. *Humaniùs dictum.*

The JOYS of HEAVEN. A *Meditation* upon the *Joys* of *Heaven*, ſaith a ſixth. As in *Hell* there are 6.

Tones of *Sorrow* without *Tunes* of *Joy*, ſo in *Heaven* there are *Tunes* of *Joy* without *Tones* of *Sorrow*. Is not HELL a place of *Sorrow* without *Joy*? Is not HEAVEN a place of *Joy* without *Sorrow*? The *Romiſts* may be found at laſt under a prodigious miſtake, who now ſay, that no man can come to *Heaven* but by ROME. The joy of the Lord is *Heaven* called. Thus (*Mat.* 25. 23.) *Enter thou into the joy of thy Lord.* That is, enter into heaven. For the Joy of the Lord to enter into us, is a Heaven here; for us to enter into the *Joy* of the Lord, is a Heaven hereafter. HEAVEN (ſaith *Auguſtine*) would be but a low thing without *God*, and *Chriſt*. The Joy of Heaven is ſuch that no *Arithmetician* can *number* it; that no *Geometrician* can *meaſure* it; that no *Logician* can *define* it; that no *Rhetorician* can *expreſs* it. Is not *Heaven* the PRESENCE of all *good*, and the ABSENCE of all *Evil*? The *Joys* of *Heaven* ſurpaſs the *Expreſſions*, yea, the *conceptions* of the talleſt *Cedars* of *Lebanon*. Are not now divine *Joys*, divine *Objects*, and worthy divine *Meditation*?

But

But, *Reader*, unto theſe ſix, ſuffer me to add two more, the *Mercy* of a *Chriſt*, and the *Duty* of a *Convert*.

The MERCY of a CHRIST. 1.

This is ſo for theſe reaſons.

Becauſe MERCY *entitles* GLORY. *Mercy*, is the way to *Glory*. The whole *Alphabet* of *Salvation* (from the *Alpha* to the *Omega* thereof) is *legible* in FREE-GRACE. The whole *Fabrick* of *Salvation* (from the *Cell* of *Nature*, to the *Chair* in *Glory*) is *founded* upon *Free-grace*. Thus (Eph. 2. 5.) *By grace ye are ſaved.* 1.

Becauſe MERCY *entails* GLORY. Thoſe, and onely thoſe ſhall have *Glory* with *Chriſt* (after) death that have *Grace* from *Chriſt* (before) death. Thoſe (given unto Chriſt and to whom Chriſt is given) are the perſons that ſhall be led thorough a ſtate GRACE, into a ſtate of GLORY. Thus (*Joh.* 17. 24.) *Father, I will that thoſe which thou haſt given me, be with me where I am*, &c. Is not now the Mercy of Chriſt an Object worthy meditation? 2.

The DUTY of a CONVERT. 2.

'Tis ſo for theſe reaſons.

Becauſe there is WAGES (in) 1.

Nihil difficile amanti.

the WORK. The *Edicts* of *Chriſt* are not *grievous*. Is there any thing difficult unto him that loveth? The *Laws* of *Chriſt* are *Lines* drawn in *Love*; yea, drawn in BLOOD. A true *Convert* is ſatisfied in ſerving, and ſeeing a *Chriſt*. The FISH is in its *Element* when in the *Water*. The CONVERT is in his *Element* when in his *Duty*. 'Tis death to a living man long to hold his *Breath*. 'Tis death to a true CONVERT long to be kept from the *Church*, or from the *Cloſet*; long to be kept from *Duty*. The CHILD (while in the Womb) cries not, but when it comes into the *World*, it cries. The true *Convert* muſt cry, and give VENT to his *Soul*, for there is *Wages* in the *Work*. Thus (*Pſa.* 19. 11.) *In keeping of them* (having mentioned the *Judgments* of *Jehovah*, which might be *Laws* and *Rites* for humane duties, annexed to the ten commandments) *there is great reward*. Much reward, ſo the Septuagint. It is tranſlated reward, but ſignifieth a Gift freely given, without reſpect of Merit. So the Hebrew *beſhomram gnekeb rab*; in keeping them much re-

ἀνταπόδοσις πολλή.

ward

ward. We can never want *Pay*, or *Reward* for that *Work*, which is a reward, and can pay it self.

Becauſe there is WAGES (after) the WORK. *God* (ſaith *Bernard*) will reward his *people* according to their work. To have wages (in) the work, and wages (after) the work, doth ſufficiently evince this truth, that DUTY is a divine OBJECT, and worthy divine MEDITATION. As *Grace* ſhews us *Wages* (in) the work, ſo *Glory* will be *Wages* (after) the work. Though CHRIST will not be ſerved (for) Wages, yet he will not be ſerved (without) wages; yea, ſuch wages as will infinitely weigh down all our *Works*, and all our *Woes*. There is a vaſt difference between a NURSE and a MOTHER; what the *Nurſe* doth for the *Child*, ſhe doth for the *Love* of wages, but what the *Mother* doth for the *Child*, ſhe doth for the *Wages* of love. They both meet here; what the *true Convert* doth, he doth for the WAGES of *Love*, and for the LOVE of Wages, for he hath, and may have an eye to the *recompence of the reward*. (*Heb.* 11.26.) Recompence

2. *Secundùm Laborem.*

Μισθαποδοσία.

Nihil difficile amanti.

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Μισθαποδοσία.

of reward is but one word in the Greek ſignifying *Retribution*; LARGESS of REWARD; the bleſſing promiſed to *Abraham*. Though *Converts* are not *mercenary* (working as *Hirelings*) for pay, yet (in the *Iſſue*) they ſhall have better than pay for all their works. A pious, and a prudent perſon may look for his advantage in the end of his work, though he be not to make his own advantage the end of his work. Thus (*Rev.* 14. 13.) *Bleſſed are the dead which die in the Lord*: For the Lord, ſo *Beza* and *Mede*: That's the ASSERTION! But what's the ARGUMENT? *For they reſt from their labours, and theirs works do follow them.* Works follow not in a way of MERIT, but in a way of MERCY. Thy *Merit* (though a *Convert*) is the *Mercy* of thy *God*. Their works follow them: *Works* (here) are *metonymically* put for *Wages*.

Now, *Reader*, ſuffer me to apologize: 'Tis true, 'this PREFACE doth ſmell of PROLIXITY; but pardon me, for I have been (as it were) under a kind of TRANSPORT, while I have been writing of divine

Medi-

Meditation, universally imposed by the *God* of *Israel*, and universally incumbent upon the *Israel* of *God*. Suffer now a PERIOD to this PREFACE, with this PRAYER; that *He*, who is an infinite *Blessing*, as well as infinite *Being*, and an infinite *good*, as well as an infinite *God*, having BOWELS of MERCY, as well as BEAMS of GLORY, may graciously give thee understanding in all things; may graciously pass thee thorough the *Stream* to the *Fountain*; and may graciously lead thee in the FIELD to the Pearl, is the cordial Cry, of

Thy *Soul Servant*

R. M.

The

The IDEA *of the* BOOK.

SECTION I. Of ONE *Thing.*

CHAP. I.

Whether there be ONE *Thing*, which is above ALL *Things*. Page 1. 2. 3. *&c.*

CHAP. II.

What this ONE *Thing* is, which is above ALL *Things*.

1. May not this be GLORY? 6. 7.
2. May not this be GRACE? 8. *&c.*
3. May not this be CHRIST?
4. May not this be the *Diſpenſation* of the GOSPEL?

This is called the Goſpel,

1. Of *God.*
2. Of the *Son* of *God.* 17, 18
3. Of the *Grace* of *God.* *&c.*
4. Of the *Peace* of *God.*
5. Of the *Power* of *God.*
6. Of the *Kingdom* of *God.*
7. Of the *Salvation* of *Man.*
8. The *everlaſting* GOSPEL.

Sol. The *Diſpenſation* of the *Goſpel* that we may have *Chriſt*, and *Grace* (from) *Chriſt*, in order to an *Eter-*

Eternity of *Glory* (with) *Chriſt*, is this ONE *Thing*, which is above ALL *Things*.

CHAP. III.

page

Inferences from this ONE *Thing*.

Inf. 1. This *Truth* gives *Check* unto unbelieving PERSONS. 24. &c.

Thus to the
1. *Papiſt*.
2. *Glutton*.
3. *Ambitioniſt*.
4. *Worldling*.
5. *Sinner*.
6. *Moraliſt*.
7. *Atheiſt*.

Inf. 2. This *Truth* gives Check alſo unto *irregular* PURSUERS. 56.

SECT. II. Of CHRIST the *Gift* of *God*. 58. &c.

CHAP. I.

Whether *Chriſt* the SON, be the *Gift* of *God* the FATHER.

CHAP. II.

What manner of *Gift* this CHRIST the *Son* is, who is the GIFT of *God* the *Father* 63. &c.

Father. page.

1. *Comprehenſive.* 7. *Amicable.* 66,
2. *Extenſive.* 8. *Deſirable.* 67,
3. *Voluntary.* 9. *Delectable.* &c.
4. *Suitable.* 10. *Durable.*
5. *Seaſonable.* 11. *Incomparable.*
6. *Amiable.*

CHAP. III.

Remarks upon CHRIST the *Gift* of *God.* 79. &c.

1. By way of CAUTION.
1. To the Soul (in) CHRIST.
2. To the Soul (out) of *Chriſt.*
2. By way of COUNSEL. 81.
1. To a perſon in *Chriſt.* &c.

1. Take here a *Proſpect* of the *Reaſon* why *Chriſt* was given.
2. Take alſo a *Proſpect* here of the *Freeneſs* of the *Giver*, and of the *Gift.*
3. Believe that *God* giveth *Gifts* like unto HIMSELF. 85. &c.
4. Lay up, and lock up this *Gift.*
5. Bleſs *God* for this *Gift.*

2. To a perſon out of Chriſt.

Qu. 1. But what (may) this *Gift* coſt me?

Sol. He may coſt thee 1. LAND. 94.
2. LIBERTY. &c.
3. LIFE.

Qu.

Qu. 2. But what (muſt) this *Gift* coſt me? pag.
Sol. He muſt coſt thee thy SELF.
3. By way of TERROR.
Ob. Ah! this is ſad, and ſhall I be left thus? 98.
Sol. 1. Make (thorough grace) faith of &c.
this *Gift*.
2. Wait at the *Gates* of *Wiſdom*.
3. Caſt thy ſelf at the *Feet* of *Chriſt*.
4. By way of TRIUMPH. 102.

SECT. III. Of ſpiritual SUPPLICATION.

CHAP. I.

A DISQUISITION after the TRUTH 105.
of it. &c.

CHAP. II.

An INQUISITION after the REASON 108.
of it. &c.

For this, ther's 1. *Precept.*
2. *Preſident.*

1. *Abraham.*
2. *Iſaac.*
3. *Jacob.*
4. *Moſes.*
5. *Job.*
6. *David.*
7. *Daniel.*
8. *Paul.*

CHAP.

CHAP. III.

page

A SCRUTINY into the MANNER of it. 124. &c.

1. *Early.*
2. *Earneſtly.*
3. *Believingly.*
4. *Conſcientiouſly.*
5. *Cordially.*
6. *Conſtantly.*
7. *Spiritually.*
8. *Underſtandingly.*
9. *Regularly.*

In ſeeking Chriſt { 1. The *Matter* / 2. The *Medium* / 3. The *End* } must be right.

CHAP. IV.

An ENQUIRY after the USE of it. 141.

1. By way of CAUTION.
   1. Againſt omitting this *Duty*.
   2. Againſt living upon the *Stream*.
2. By way of COMFORT. 143.
3. By way of COUNSEL. 147.

1. To the Perſon that ſeeks not.
2. To the Perſon that ſeeks. 150.

Qu. 1. But why will *Chriſt* hear a ſpiritual *Suppliant*?

Sol. 1. Chriſt *delights* in ſpiritual ſeeking, and therefore he will hear a ſpiritual SUPPLIANT.

2. Chriſt will not *mock* ſpiritual ſeeking, page
and therefore will hear a ſpiritual 151.
SUPPLIANT.

3. Chriſt encourageth ſpiritual ſeeking,
and therefore will hear a ſpiritual 153.
SUPPLIANT.

Qu. 2. But when do *God* and *Chriſt* hear 155.
a ſpiritual SUPPLIANT? &c.

1. *Negatively.* God anſwereth in not anſwering.
2. *Poſitively.* Then *Supplication* is anſwered,
1. When anſwered in KIND.
God ſometimes gives { 1. What we ask.
2. More than we ask.
3. Better than we ask.
2. When anſwered in EFFECT. 157.
3. When the Soul is kept up in SEEKING. 159.
4. When there is a holy STILNESS,
and a heavenly SILENCE. 160.

Qu. 3. But for what is *Chriſt* eſpecially to
be ſought by a ſpiritual SUPPLIANT? 161.

Sol. Seek *Chriſt* for thy *Self* and *Others*.
1. Seek *Chriſt* for thy SELF.

Qu. But for what ſhould a Man ſeek *Chriſt*
in reference to *Himſelf*?

Sol. 1. Seek *Chriſt*, that thy GRACE
(may) be, as thy RACE (ſhall) be.
2. Seek *Chriſt*, that thy SPIRIT (may)
be, as thy STATE (ſhall) be. 162.
3. Seek *Chriſt* for *Influence* in order to
SELF

SELF-RETIREMENT. 165.
4. Seek *Christ* for *Evangelical* SINCERITY. 168.
5. Seek *Christ* for a *ſedate* SPIRIT. 170.
2. Seek *Christ* for OTHERS. 173.
1. Seek *Christ* for the NATION.
2. Seek *Christ* for RELATIONS. 178.
3. Seek *Christ* for the *conviction* and *converſion* of SINNERS. 181.
4. Seek *Christ* for the *congregating*, and *calling* of the JEWS. 183.
They are to be { 1. Univerſally congregated. 2. Effectually called.
5. Seek *Chriſt* concerning SION. 184.
1. For her *Peace* and *Proſperity*.
2. For her *Union* and *Unanimity*.
6. Seek *Chriſt* concerning BABYLON. 187.
1. For the *Diviſion* of *Rome*. 191.
2. For the *Deſtruction* of *Rome* 192.
The PARALLEL between old *Babylon*, and *Rome*. 193.

The

THE One Thing.

Section 1. *Of One Thing.*

CHAP. I.

Whether there be ONE THING, which is above ALL THINGS.

THat there is ONE THING, which above is ALL THINGS, is evident, and easily evinced beyond all modest contradiction.

Now when Jesus heard these things, he said unto him, yet lackest thou one thing. Luk. 18. 22.

Here is the Preacher; the Auditor; the Text.

1. The *Preacher*. This is *Chriſt*. When Jeſus heard theſe things, he ſaid. *Chriſt* was an incomparable *Preacher*; an *Orator* without *compare*; divinely charming his *Auditory*, by his *Oratory*; for (having the Tongue of the Learned) he knew how to ſpeak a word in ſeaſon to the dark, or the dead ſoul; to the diſtreſſed, or the deſerted ſoul; to the doubting, or the drooping ſoul; to the proud, or the paſſionate ſoul; to the tempted, or the troubled ſoul; to the wanton, or the worldly ſoul; to the weak, or the weary ſoul. That which was the *Motto* of a *Souldier* in a military ſenſe, may be the *Motto* of a *Saviour* in a merciful ſenſe, SAY and DO. *Chriſt* can preach *Himſelf* into the *Heart*, and the *Heart* into *Himſelf*.

S.T.F. *Fare, Fac.*

2. The *Auditor*; Him. When Jeſus heard theſe things, he ſaid unto him. But who was this? A *Ruler* he was.

Luk. 18. 18. *A certain Ruler asked him, ſaying, What ſhall I do that I may inherit eternal life?* Here is a Ruler that comes to Chriſt, and conſults him about eternal life, as if he had ſaid, Sir, I am convinced that I ſhall be everlaſtingly *bleſſed*, or everlaſtingly *blaſted*; everlaſtingly *happy*, or

or everlaſtingly *miſerable*; everlaſtingly *ſaved*, or everlaſtingly *damned*; what ſhall I now do? what *courſe* ſhall I now ſteer? what *meaſures* ſhall I now take? by what *Compaſs* ſhall I now ſail, that I may inherit eternal life? There's the way of life, and the way of death; there's eternal life, or eternal death; now Sir, what ſhall I do to obtain the one, and eſcape the other? The anſwer followeth, *Thou knoweſt the Commandments; commit not Adultery; kill not; ſteal not; bear not falſe witneſs; honour thy Father and thy Mother.* The Queſtion is legal, and ſo is the Anſwer. The Ruler replies; *All theſe things have I kept from my youth up.* A Dream of Righteouſneſs, ſaith one. A Lye, ſaith another. When Jeſus heard theſe things, he ſaid unto him. Thus to the Preacher, and the Auditor.

Quid faciendo? V. 20.

V. 21. *Calo. Jero.*

The *Text.* *Yet lackeſt thou one thing.* 3. Thou art no *Adulterer*, but thou art no *Believer*; thou art a *Moraliſt*, but not a *Spiritualiſt*; thou art *another* man, but not a *new* man; if a man in the *Church*, yet not a man in *Chriſt*; for thou lackeſt one thing: Or (according to the Greek) as yet in thee is wanting.

Ἓν σοι λείπει. As yet one thing to thee is wanting; *Junius.* Might not Chriſt have ſaid, yet lackeſt thou all things? It is therefore (ſaith *Beza*) an holy *Irony.* It was
2 Sam. 3. 13. *David* that ſaid to *Abner*, *One thing I require of thee.* It was this ſweet Singer of *Iſrael* alſo that ſaid, *One thing have I deſired of the Lord, that will I ſeek after:* But what was this one thing?
Pſa. 27. 4. *That I may dwell in the Houſe of the Lord for ever:* Or, that I may dwell in the Houſe of *Jehovah* all the daies of my life. The Tabernacle had the Figure and Pattern of heavenly things in Chriſt: But to what end would this Pſalmiſt dwell in this Houſe for ever? *To behold the Beauty of the Lord*: That is, to behold the Face of the Lord; for *Beauty* ſits in the *Face*, and the *Face* is the *Seat* of *Beauty*, though this Beauty be but skin deep. Or (as one ſaith) to ſee the *pleaſantneſs* or *amenity* of *Jehovah*, and conſequently to enjoy it: Then follows, *And to enquire in his Temple*, or *Palace.* But may Chriſt ſpeak? *One thing is needful*, or uſeful, as the word ſeemeth to ſignifie: The Original is, *There is need of one thing*; or, *but there is one thing of neceſſity.* One

Ainſ.

Luk. 10. 42.

Ἑνὸς δέ ἐστι χρεία. *Leigh.*

Diſh

Diſh is *enough*; but *Grotius* diſlikes this. But there is one thing that is required, ſaith *Tremellius*. Chriſt ſpeaks here in a ſublime ſtrain; there is one thing primarily, ſimply, and (*per ſe*) needful; there is one thing that is needful, and uſeful above all things; that is not only *neceſſary*, but alſo of abſolute *neceſſity*; and that not only to the *Well-Being*, but alſo to the very *Being* of a *Chriſtian*; a *Man*, or a *Woman*, cannot be a *Chriſtian* without it; cannot be *ſatisfied* without it; cannot be *ſanctified* without it; cannot be *ſaved* without it. But what follows? *And* Mary *hath choſen that good part, which ſhall not be taken away from her.* That good part (by an excellency) is the beſt part. *Martha* did not chuſe a *bad* part, but *Mary* did chuſe the *better* part.

Atqui una re opus eſt. Beza.

Bene eſſe, & eſſe.

Non tu malam, ſed illa meliorem. Aug.

CHAP. II.

What this ONE THING *is, which is above* ALL THINGS.

1. MAY not this be *Glory*? Is *Glory* nothing? The *Life* of *Glory*, is the *Glory* of *Life*. What is the *Univerſe* here, without *Glory* hereafter? What is the *Earth* here, without *Heaven* hereafter? What is temporal life without eternal life? Everlaſting life is made up of *Grace* and *Glory*; now, is not this life worthy hearing? worthy heeding? worthy having? worthy holding? The The *Line* of *Nature*, yea of *Grace*, is too ſhort to ſound this *Bottom*; but will not he who is an Infinite *Good*, as well as Infinite *God*, be merciful, if I be loſt here? At leaſt, will not he who is as *good*, as he is *great*, be merciful, if
Joh 10.28 I be at a loſs here? *I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand.* Here is life, yea, eternal life, and this not a *Native*, but a *Donative*; now, is not this life worth the giving, and

and receiving? Oh my Soul! there's another life, a better life: This is a carnal, that is a ſpiritual life; this is a fleeting, that is an abiding life; this is a tranſient, that is a permanent life; this is a temporal, that is an eternal life. As the *Giver* is, ſo the *Gift* is; the *Giver* is *Chriſt*, the *Gift* is *eternal life*: The *Giver* is *Himſelf*, and the *Gift* is *Himſelf*; for he is *the true God, and eternal life*. May the *Apoſtle* come after *Chriſt*, and ſpeak? *Fight the good fight of Faith; lay hold on eternal life.* To lay hold, is not ſimply an undertaking of eternal life when preached, nor a taking of eternal life when proffered, but a reaching after it; a claſping faſt hold upon it; a ſeizing upon it with great vehemency; a laying hold on it with both hands, as upon a thing we were glad to have gotten, and will be loth to let go again. It is a laying hold like an hungry man upon a piece of bread, that is ready to ſtarve; or like a man that hath been twice at the bottom; if there be any thing within reach, he will lay hold, and keep his hold; he knows, that if he lets go his hold, and ſinks a third time, he drowns, and dies

1 Joh. 5. 20.

1 Tim. 6. 12. ἐπιλαβοῦ.

for it. Now, ſhould not an *Eternity* of *Glory* be in our Eye? Should not that man be ranked amongſt the vaineſt of men, who lives without the *impreſſions* of *Glory* upon him?

2. May not this be *Grace*? Is *Grace* nothing? As a way to *Glory*, there muſt be *Grace*; for Grace is the way to Glory. Heb. 12. 14. *Without holineſs no man ſhall ſee the Lord.* He ſhall not ſee him as a *Father*, and as a *Friend*, but as a *Judge*, and as an *Enemy*; for, though he who is an Infinite *God*, be alſo an Infinite *Good*, yet as he is the beſt *Friend*, ſo he is the worſt *Foe*. As *John Baptiſt* was the *Forerunner* of *Chriſt*, ſo *Grace* is the *Way* to *Glory*, and *Holineſs* is the way to *Happineſs*. Doth not *Salvation* (and all in a *Tendency* unto Salvation) run in the *Chanel* of *Free-Grace*? Take the Aſſertion of a Cedar in *Lebanon*; Eph. 2. 5. *By Grace ye are ſaved.* Here is the *Matter*, this is *Salvation*; ye are ſaved; he ſpeaks in the preſent tenſe; ye are; Salvation is begun; ye have grace, which is glory begun; glory in the bud; glory militant. Here is alſo the *Manner*; Χάριτι. by grace; not by works, but by grace; by grace ye are ſaved; to indicate, that the

the *ingreſſion*, as well as the *progreſſion* of a Chriſtian, is of Grace. *By grace ye* V. 8. *are ſaved through faith.* Grace is the *efficient* cauſe; Chriſt is the *meritorious* cauſe; Faith is the *inſtrumental* cauſe of our Salvation. Salvation is not by works, but by grace. If any object, Faith is our work, and conſequently to be juſtified by Faith, is to be juſtified by works; the Apoſtle addeth, that though this Faith be (in) us, yet 'tis not (of) us; 'tis not from the *power* of *Nature*, but 'tis the *Gift of God* Not only the *Habit* of *Faith*, but alſo the *Act* of *Faith*, is from the *God* of *Grace*, and from the *Grace* of *God*; 'tis grace no way, unleſs free every way. The whole *Alphabet* of *Salvation*, from the *Alpha* to the *Omega* thereof, is purely *legible* in *Free-Grace*. The whole *Fabrick* of *Salvation*, from the *Cell* of *Nature*, to the *Chair* in *Glory*, is *founded* upon *Free-Grace*. May not this then be *Grace*? But one thing is needful. *Grace* is a *Gem*; he, or ſhe that lives and dies without it, is a *Beggar*, and worth nothing; is a *Bankrupt*, and worſe than nothing. *Grace* is *Glory* in the *Bud*, and *Glory* is *Grace* in the *Flower*;

Non gratia eſt ullo modo, niſi ſit gratuita omni modo.

Flower; 'tis the same *State* in another *Stature*; the same *Copy* in a more correct *Edition*; may not this then be *Grace*? *Yet lackest thou one thing.* *Grace* is an excellent thing; an excelling thing; the *Topaz* of *Ethiopia* is but a *Peble* to this *Pearl*; 'tis an *ornament* for a *Prince*, though too few *Princes* are *decked* with it; and may not this be *Grace*, but as yet in thee is wanting? *That as sin reigned unto death, so might grace reign thorough righteousness unto eternal life, by Jesus Christ our Lord.* But as grace (in) God, so grace (from) God, is an excellent thing; an excelling thing. Now, if we would have *Glory*, we must have *Grace*.

3. May not this be *Christ*? Is *Christ* nothing? Is not he ALL? Is not he that *Good* in whom is all good, and nothing but good? If we would be happy hereafter, we must have *Glory*; if we would have *Glory*, we must have *Grace*; and if we would have *Grace*, we must have *Christ*; for as the *Law was given by* Moses, *so grace and truth came by Jesus Christ.* The Law was given by the Ministry of *Moses*, and this is opposed to grace and truth. The Law

Bonum, in quo omnia sunt bona.

Joh. 1. 17.

Law (ſaith *Proſper*) was given, that grace might be ſought. The Moral Law did but ſhew the diſeaſe which *Chriſt* only healeth; and the Ceremonial Law only ſhadowed out that which *Chriſt* performed for all his. Grace and Truth came by Jeſus Chriſt. *Grace* (ſaith one) in oppoſition to the Curſe of the Moral Law; *Truth*, in oppoſition to the Figures of the Ceremonial Law. *Grace* (ſaith another) comprehends all the *perfections* of the *Will*; and *Truth* comprehends all the *virtues* of the *underſtanding*. Salvation is ſo in Chriſt, as that it is to be had no where elſe. *There is Salvation in none other.* Or thus, there is no Salvation in any other. Let me have nothing to do (ſaith *Luther*) with a God in himſelf; with a God out of Chriſt. *Chriſt* is the *Pot* of *Manna*; the *Cruſe* of *Oil*; the bottomleſs *Ocean*; the everlaſting *Mine* that never faileth his *Church*; and may not this then be *Chriſt*? *But one thing is needful.* There is no *Paradiſe* without this *Tree*; no *Perfume* without this *Balm*; no *Light* without this *Sun*; no *Heat* without this *Fire*; no *Fabrick* without this *Foundation*; no *Oblation* without

Dr. *Reynolds.*

Dr. *Preſton.*

Act. 1. 12. εἰς ἄλλον.

without this *Lamb*: no *God* and *Glory* without this *Christ*, and that in this *World*; now may not this be *Christ*, *Yet lackest thou one thing?* What *Regius* said of one (*Luther* hath been alwaies great to me, but now he is greatest,) may much more truly be said by a *Christian* of a *Christ*; Christ hath been to me great, but now he is greatest. The *World*, with all the spangling and sparkling *splendour* of it; the *World* with all the *grandeur* and *glory* of it, holds no more *proportion* to *Christ*, than a *Feather* to a *Mountain*, than a *Spark* to the *Furnace*, than a *Drop* to the *Ocean*; may not then this be *Christ* as yet in thee is wanting? Oh my Soul! look thou upon every thing out of *Christ*, as a *Cloud* without *Rain*; as a *Tree* without *Fruit*; as a *Coal* without *Fire*; as a *Cypher* (before) or (without) a *Figure*; as a *Body* without a *Soul*; and as a *Fabrick* without a *Foundation*. Is not that a great truth? *Other Foundation can no man lay than that already laid, which is Jesus Christ.* The *Son* is the foundation personal; the *Scripture* is the foundation doctrinal; now may not this be *Christ*, *but one thing is needful?*

Semper mihi magnus fuit Lutherus, sed jam mihi maximus est.

1 Cor. 3: 11.

ful? I may write it with the greateſt *confidence*, and do write it with the greateſt *complacence*, that *Chriſt* is the *Deſire* of Nations; the *Antient* of Daies: the *Armour-bearer* among all the thouſands in the world; the *Object* of the *Child*'s deſire; the *Object* of the *Father*'s delight; and (according to the Hebrew) *Jehovah our righteouſneſs*; may not this then be *Chriſt*, *yet lackeſt thou one thing*? *Chriſt* became *Man*, and conſequentially *Man*'s, that *Man* might become *God*'s, who before was *Satan*'s. One ſpake truly when he ſaid, that *Chriſt* was the moſt excellent and notable one, that ever was; deſcended of the eternal *Father* as he is the *Son* of *God*; deſcended of the *Patriarchs*, and renowned *Kings* of *Judah*, as he is the *Son* of *Man*; may not then this be *Chriſt*, as yet in thee is wanting? As one ſaid of *Athens*, in ſeeing *Solon* (who was the Athenian Lawgiver) thou haſt ſeen ALL: *Athens* was the *Abridgment* of all *Greece*, and *Solon* was the *Excellency* of all *Athens*. Thus Soul, in ſeeing *Chriſt*, thou haſt ſeen ALL; for he is ALL; yea, ALL in ALL; yea, ALL in the *want* of ALL, and a

Jehovah tzidkenu.

Perkins.

Viſo Solone vidiſti omnia.

Col. 3. 11.

FEAST

FEAST in FAMINE. This is writ-
Joh. 14. 9. ten as with the *Beam* of the *Sun*; *He that hath seen me, hath seen the Father.* 'Tis ſtoried, that it remains Regiſtred in the Jews Talmud, that JESUS of NAZARETH, who was crucified, was of the *Blood-Royal.* The *Turks* ſay of him, that he was a great *Prophet*; that he was *mighty* in *Words* and *Works*, and that the *Jews* did *wickedly* to *crucifie* him; may not then this one thing be *Chriſt, But one thing is needful?* 'Tis true, that *Chriſt*, who had *Eternity* for his *Manſion*, and *Eternity* for his *Meaſure*, is *ſhortned* to the *Dimenſions* of an *Infant*; But, can all the *Devils* in *Hell*? can all the curſed *Order* of the *Lucians*, *Porphyrians*, and *Atheiſts*, anſwer this one Point, how *Chriſt* (publiſhing the Doctrine of the Goſpel, which is as contrary to man's nature, as water to fire) ſhould win ſo many to be his *Diſciples*, and bleed to death for him, unleſs he were *God* indeed, as he profeſſed himſelf to be? May not then this one thing be *Chriſt*, *yet lackeſt thou one thing?*

Hoc verbum eſt abbreviatum.

4. May not this be the *Diſpenſation* of the *Goſpel?* Is the *Goſpel* nothing? Is not

not this a lovely, and a lively voice, if the *Spirit* goes along with it? Now, if we would be *happy* hereafter, we muſt have *Glory*; if we would have *Glory*, we muſt have *Grace*; if we would have *Grace*, we muſt have *Chriſt*; and if we would have *Chriſt*, we muſt wait for him under the *Diſpenſation* of the *Goſpel*. If we would ſee the *King* (unleſs we be uſhered into his preſence) we muſt wait in that place where he uſually takes his turns, and ſets his Royal ſteps. If we would meet with *Chriſt*, we muſt *wait at Wiſdoms gates, and watch at the Poſts of her Doors.* Prov. 8. 34
If we would meet with *Chriſt*, we muſt wait for him in his Galleries, for there he taketh his Turns. *The King is held* (bound, ſo the Margent) *in the Galleries.* Can. 7. 5.
But one thing is needful; that is, the written Word of God, ſaith *Ambroſe*, *Calvin*, and *Chryſoſtom*. That the written Word is an *Ingredient*, and contributes to the making up of this one thing, is evident; for *Mary ſate at Jeſus feet, and heard his Word.* Luke 10. 39. Here is not purely *hiſtorified* her *poſture*, but principally her *Attention*; her *Diligence* and *Compoſure* of her ſelf (all things elſe ſet aſide)

aside) to hear *Christ*. She sate; there's her internal *Tranquillity*, before *Christ*; she sate at Jesus feet; there's her reverential *Humility* unto *Christ*. It was the *custom* of old, that the *Doctors* (for honours sake) sate in a more eminent place, but the *Disciples*, &c. sate at their
Act. 22.3. feet. Thus *Saul* was brought up at the *feet of Gamaliel*. Preaching is a great, and a good work; whereupon
Whitaker. (saith one) I had rather be a *Preacher* of the *Gospel*, than an *Emperour*. Another saith,
Calvin. I wish *Christ* (at his Coming) may find me in the *Pulpit*. Another saith, *Christ* came down from
Bridge. Heaven with a *Bible* under his Arm, to make known the Will of the *Father* unto the Children of men; may not then this one thing be the *Gospel*, *Yet lackest thou one thing?* If the *Gospel* in the *Majesty* and *Mystery* of it; in the *Matter* and *Marrow* of it, be hid from a person, that person (at present) is a lost person, and in a lost state. *If our Gospel*
2 Cor. 4. 3. *be hid, 'tis hid to them that are lost.* There are many things *loseable* in this life, but there's no *loss* like the *loss* of the *Soul*. Ah! saith the *Husband*, I had a *Wife*, a prudent and a provident

Wife,

Wife, an *Abigail*; but converſing (in *Travel*) amazing *pains*, and amuſing *pangs*, ſhe is loſt. Ah! ſaith the *Wife*, I had a *Husband*, a lovely, and a loving Husband; an *Iſaac*, but his *Veins* were *breathed*, and his *Vitals* let out, and he is *loſt*. Ah! ſaith the *Father*, I had a *Child*; this *Child* was not a *Benoni* (a Son of ſorrow) but a *Benjamin*, (the Son of my right hand) but croſſing the *Seas*, was made a *Captive*, and he is *loſt*. Theſe are great loſſes, but what are theſe to the loſs of the Soul? If the Goſpel be hid, 'tis hid to them that are loſt; may not this then be the *Goſpel*, *But one thing is needful?* Reflect now on the honourable Appellations under which this Goſpel paſſeth.

'Tis called the *Goſpel* of *God*. *Paul, called to be an Apoſtle*; called an Apoſtle, ſo the *Greek*; *ſeparated unto the Goſpel of God*. 'Tis called the Goſpel of God, becauſe 'tis a Goſpel that God (hath) owned; 'tis a Goſpel that God (doth) own; yea, 'tis a Goſpel that God (will) own, and that for his *Own*. 1. Κλητὸς Απόστολος. Rom. 1. 1.

'Tis called the *Goſpel* of the *Son* of *God*. *Let your converſation be as becometh the Goſpel of Chriſt*. Carry it (according 2. Phil. 1. 27.

ing to the import of the word) towards the Gospel of Christ, as Citizens of an heavenly *Jerusalem*; of a City which is above. 'Tis called the Gospel of Christ, because 'tis a Gospel that Christ hath owned, doth own, will own, and that for his own, being the *Subject*, the *Substance*, and the *Sum* of it.

πολιτεύεσθε.

'Tis called the *Gospel* of the *Grace* of *God*. *But none of these things move me:* What none! that's strange, for there are snares cast in all thy waies; *neither count I my life dear to my self:* This is strange indeed; what not life! when a great person (rather than he would dye) desired to live the life of a *Toad* under a *Threshold*. What not life! a sweet *Monosyllable*, and the greatest *Excellency*. No; neither count I my life dear unto my self: But what followeth? *so that I may finish my course with joy, and the work of the Ministry, which I have received of the Lord Jesus, to testifie the Gospel of the Grace of God.* A *Life* should be *preferred* before a thousand *worlds*; but the *Gospel* should be *preferred* before a thousand *Lives*. 'Tis called the *Gospel* of the *Grace* of *God*, because the *Grace* of *God* runs in

3. Act. 20. 24.

in the *Veins* of the *Goſpel* of *God.*

'Tis called the *Goſpel* of the *Peace* of *God. Let your feet ſhod with the preparation of the Goſpel of Peace.* Civil Peace is a great mercy, but what is ſpiritual Peace then? External Peace is a great mercy, but what is internal, and eternal Peace then? Political Peace is a great mercy, but what is Evangelical Peace then? *Peace* is better than *War*; yea, the very *name* of Peace is *deſirable*; but what is this Peace then which is the Peace of God? 'Tis called the Goſpel of Peace, becauſe Peace is laid up (in) the Goſpel, and God ſpeaks Peace (through) the Goſpel. Turn over the *Leaves* of the *Goſpel*, and converſe the *Lines* of the *Goſpel*, and there you may read of *Peace*; yea, of Peace *paſſing all underſtanding*. As ye may there read of the *Peace* of *God*, ſo ye may read there of the *God* of *Peace.* 4. Eph. 6.15. *Pax bello potior. Nomen pacis deſiderabile.*

'Tis called the *Goſpel* of the *Power* of *God.* Thus the Apoſtle alſo hath it; *I am not aſhamed of the Goſpel of Chriſt, for it is the Power of God unto Salvation*: 'Tis not the Eſſential Power of God, but 'tis the *Organical* Power of God; the *Word* of *God* is made (by 5. Rom. 1.16

the *Spirit* of *God*, the great *Inſtrument* of the *Power* of *God*: But unto whom? *To every one that believeth, to the Jew firſt, and alſo to the Greek.* Though the Goſpel be proffered unto all, yet 'tis profitable to no more than believe. As a *Medicine* is effectual to no more than receive it; ſo the *Goſpel* is effectual to no more than receive it in the love of it.

6 Mat. 24. 14. 'Tis called the *Goſpel* of the *Kingdom of God. The Goſpel of the Kingdom ſhall be Preached.* 'Tis called the Goſpel of the Kingdom, becauſe it brings joyful tydings of the Kingdom of Heaven: But where ſhall this be Preached? *In all the world*: To all the then known parts of the world (before the deſtruction of *Jeruſalem*) was the Goſpel Preached. If any object the *Antipodes*, (a people dwelling on the other ſide of the Earth, with their feet directly over againſt ours) and other people far remote; then (by all the world) is not to be underſtood every ſmall corner, and unknown part of the world, but (by a Synecdoche) the greateſt of the world then known to be inhabited: But to what end was this Goſpel of the Kingdom

Kingdom to be Preached? *For a Witneſs unto all Nations:* That the Jews (who were incorrigible) might underſtand that God had juſtly rejected them: But what follows? *And then ſhall the end come.* The end of the *Temple*, and *City*, not of the *World*, if *Chryſoſtom* or *Luke* may be credited. Luke 21. 20, 24.

'Tis called the *Goſpel* of *Salvation.* 7. *In whom ye alſo truſted, after ye heard the Word of Truth, the Goſpel of your Salvation.* 'Tis called the Word of Truth, becauſe indicted by the Author of all Truth; and the Goſpel of Salvation, becauſe it contains ſo much ſupernatural Truth as is neceſſary for our Salvation. Eph. 1. 13.

'Tis called an *everlaſting* Goſpel. 8. *And I ſaw another Angel fly in the midſt of Heaven:* May not this *Angel* be another beſides one of thoſe *Singers*? for he made mention of no Angel before this, unleſs we ſhould ſay that thoſe *Muſicians* (called *Harpers*) were a *Quire* of *Angels*: But what follows? *Having the everlaſting Goſpel to Preach to them that dwell upon the Earth.* 'Tis called an everlaſting Goſpel; not that it was everlaſtingly Preached, but becauſe Rev. 14. 6. Verſ. 2.

it proceederh from the everlaſting counſel of God; becauſe it containeth the words of everlaſting life; and becauſe it remaineth everlaſtingly. 'Tis called the everlaſting Goſpel, becauſe (though it may be ſent out of the *World*) yet it cannot be ſent out of the *Heart*; now may not then this one thing be the *diſpenſation* of the *Goſpel*, *Yet lackeſt thou one thing?* Thus to the Appellations, under which this glorious Goſpel paſſeth, diſtinctly, and conciſely diſcuſſed. 'Tis true, *Chriſt* can work by *ſmall* means, cauſing the walls of *Jericho* to fall down upon the ſounding of ſeven Trumpets of Rams Horns; by feeding alſo many thouſands with five Barley Loaves, and two ſmall Fiſhes: Rom. 10. 14. *Yet, how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a Preacher?* 'Tis true, *Chriſt* can work *without* means, and give reſurrection to *Lazarus*, who had been interred ſome time, having Mark 16. 15. been dead four daies: Yet, *Go ye into all the world, and Preach the Goſpel to every creature*; *i. e.* to every *reaſonable* creature; for theſe ſolely are capable of the Doctrine of the Goſpel, and ſtand

in

in need of it: Now *Man* is called a *creature* (by an *Antonomaſia*, which is a putting of one name for another) becauſe he is the *Chief* of all *creatures*. *Gregory* gives a more *ſubtil*, than *ſolid* reaſon for it, that *Man* is called a *creature*, becauſe *Man* is a *Microcoſm*, and hath ſomething *common* with all *creatures*; as *Being* with *Stones*, and *Life* with *Plants*; as *Senſe* with *Beaſts*, and *Reaſon* with *Angels*. Did *Beda* Preach to the very Stones? and S. *Francis* (as the Monks ſay) to *Birds*, and to *Fiſhes*? Yet as *Eve* is called the *Mother of all Living*; that is, of all *Men*; ſo to Preach the Goſpel to every creature, is to Preach it to all *Nations*; to *Jews* and *Gentiles*. 'Tis true, Chriſt can work by *contrary* means, and cure a Perſon by Clay and Spittle, that was born blind; yet, *Faith cometh by hearing, and hearing by the Word of God.* Rom. 10. 17. 'Tis true, *Chriſt* can work by *extraordinary* means, and convert Water into Wine; Yet, *of his own will begat he us by the Word of Truth.* Jam. 1. 18. Ah! But what is the *Goſpel* of *Grace*, without the *Grace* of the *Goſpel*? What is the *Cabinet* without the *Jewel*? What is the *Pool* without

out the *Angel*? the *Gallery* without the *King*? and the *Field* without the *Pearl*? What is the Word of *Grace* in thy *Head*, without the *Work* of *Grace* in thy *Heart*? This one thing therefore (if I miſtake not) is a *compoſition* of theſe four things: The *Diſpenſation* of the *Goſpel*, that we may have *Chriſt*, and *Grace* from *Chriſt*, in order to an *Eternity* of *Glory* with *Chriſt*, is this ONE THING above ALL THINGS to be *endeavoured* and *embraced*, to be *reflected* and *received*, to be *profeſſed* and *purſued* by every *Individual*.

CHAP. III.

Inferences from this ONE THING.

Infer. 1. THis Truth gives *check* to thoſe that are *unbelieving*, and *miſtaken* about this ONE THING. As Chriſt ſaid to *Martha*, *Believeſt thou this*? ſo I might write to many, Believe ye this? But as many are *unbelieving* about it; ſo many are *miſtaken* about it. For inſtance;

Ask

Ask a *Micah* (or Popiſh Perſon) what this ONE THING is, and he may tell you his *Images*. Though an *Idol be nothing*; nothing ſubſiſting in nature; of no real worth; hath no intrinſick power or virtue; yet the *Heathens* (had) and the *Papiſts* (have) their *Idols*. The *Heathens* had *Baal*, as the *Image* of the *Sun*; had *Diana*, as the *Image* of the *Moon*; and had *Dagon*, as the *Image* of a *Fiſh*. The *Heathens* did maintain (ſaith one) that their *Idols* were compoſed of two things; of a viſible *Image*, and of an inviſible *Deity* dwelling in it. The *Maſs* is the Papiſts *Diana*; the *Hoſt* is the Papiſts *God*; but can that be *God* which may be *ſtoln*? A *Thief* was Executed at *Paris*, for ſtealing out of a Church the *Chalice*, and this *God* in it; the *Prieſt* went to the *Priſon* in his *Sacerdotal* Ornaments, and falling on his *knees* before the *Pocket* of the *Thief*, pulled his *God* out of it. In the *City* of *Quilacare* (ſaith one) every twelfth year is a *Jubile*, kept to the *Honour* of their *Idol*; in which the *King* of that place (upon a *Scaffold* covered with *Silk*) before the *People* waſheth himſelf; then prayeth to

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1 Cor. 8. 4.

S. A. Funeral of the Maſs, p. 77

Id. p. 55.

Rolls of all Religions, p. 56.

to the *Idol*; and (having cut off his *Nose*, his *Ears*, his *Lips* and other parts) at last cuts his own *Throat* as a *Sacrifice* to his *Idol*. All those who own and profess that to be God, which is not God, are Idolaters. *Idolatry* is *Turpitude* in the *Abstract*, and therefore (saith one) *Idols* are called GELULIM, a word signifying the *excrements* that come out of a *Man*, and a term too good for those dunghil *Deities*, and abominable *Idolatries*. In the great *Moguls* Country, there is a City called *Nagracut*, wherein there is a *Chapel*, and therein an *Idol* called *Matta*, visited yearly by many thousands of the *Indians*, who (out of a superstitious devotion) cut off part of their *Tongues*, which they offer in *Sacrifice* to it. Amongst the *Mahometans* are a superstitious *Sect* called *Devices*, whose *Penances* far exceed those of the *Romanists*, as if they took more pains to go to *Hell*, than any *Christian* doth to go to *Heaven*. An *Idol* is a false and a lying *Sign*: a meer *Fiction*; nothing for *signification*, though something for *substance*, because made of Wood or Stone, of Silver or Gold. I read of a *Micah*, and

Clark his Mirror, p. 653.

1 Pet. 4. 3.

Id. 654.

and were he here to ſpeak as he formerly did, I might ſay that he ſmelt rankly and ſtrongly of St. OMERS: But what was his *Dialect* then? *And he ſaid, Ye have taken away my Gods which I made, and the Prieſts, and are gone away, but what have I more? and what is this that ye ſay unto me, what aileth thee?* Here was this man's ONE THING, his Gods, and the Prieſt: They came together, and let them go together. When the *Gods*, and the *Prieſt* were taken away (which were not worth the keeping) all was taken away; for the man had no *Chriſt*, no *God* in *Covenant*, no *God* in *Chriſt*. Ah my Soul! is it not pity that it ſhould be more *connatural* unto *Man* to *worſhip* a *God* of his *own* making, than the *God* that *made* him? Judg. 18. 24.

2. Ask an *Apicius* (or gluttonous perſon) what this ONE THING is, and he may ſay his *Belly*. 'Tis ſaid of *Apicius* (who lived in the time of *Seneca*) that he was without compare for *Gluttony*, and wrote a Book how to move *Appetite*. *Moderacy* contents Nature, but *Gluttony* overthrows it. It was the *Rule* of one *Clemens*, many *Diſhes*, *Plures pereunt Gulâ quam Gladio.*

Dishes, many *Diseases*. No man (according to the *Geneva-Laws*) might have above twelve dishes of meat at any Feast, besides fruits. 'Tis pity that *London* (though the *Metropolis* of *England*) doth not write after this *Geneva Copy*. 'Tis proverbial, *Store* is no *Sore*; but *Galen*, and *Hippocrates*, have affirmed otherwise. I have seldom seen one *continent*, that is not *abstinent*. We must not pamper the body, and cater for the flesh; preserve it we must, but make provision for it, we must not. Ah my Soul! mourn thou, and fall into a passion, for so little reflecting, and less realizing that pure precept; *Make no provision for the flesh, to fulfil the lusts thereof*. *Nature* (in framing of *Man*) teacheth him *Temperance*; giving him a little *Mouth*, a narrow *Throat*, and a less *Belly*, than other creatures have; yet such is the prodigious unnaturalness of too many, that (according to the *French Proverb*) they dig their *Graves* with their *Teeth*, whilst their *Kitchin* is their *Shrine*, their *Cook* their *Priest*, their *Table* their *Altar*, their *Belly* their *God*. Hence it is, that *Meat* kills more than the *Musket*, and the *Board* than the *Sword*.

Raro vidi continentem quem non vidi vbstinentem.

Rom. 13. 14.

Plures pereunt crapulâ quam capulâ, lancibus quam lanceis.

Sword. There is a luſcious delight in taſting, and ſwallowing of meats, which made the *Epicure* wiſh his *Throat* as long as the *Cranes*. The *Body* (at beſt) is but the living *Coffin* of the Soul, as the *Grave* is the dead *Coffin* of the *Body*. As *Gluttony* is *noxious* to the *Body*, ſo to the *Eſtate*, whilſt the profuſe *Prodigal* doth *entomb* his *Anceſtors* in his own *Bowels*, turning his *Rents* into *Ruffs*, and his *Lands* into *Laces*: 'Tis alſo *noxious* to the *Soul*, for *Gluttony* is the *Gallery* of *Incontinency*, and brings to poverty. *The drunkard, and the glutton ſhall come to poverty.* As any one is more prudent, ſo he is more temperate, for he eats to live, and lives not to eat. While others (ſaith *Socrates*) live that they may eat, I will eat that I may live. He alſo inviting friends to Supper, was told his *proviſion* was too ſmall for his *Company*; to whom he anſwered, if they be *good*, here is *enough*; if they be *bad*, here is *too much*. Men ſhould rather be like *Ants*, and *Bees* (thoſe wiſeſt of creatures) abounding rather in *Breaſt*, than in *Belly*; but not aſſimilate the *Locuſts*, which have but one *Gut*; and the *Spiders*, which have little elſe

Prov. 23. 21.

Dum vivunt ut edant, ego edam ut vivam.

elſe than *Belly*. A *Sage* is not a *Slave* to his *Appetite* or *Pallat*; he can (for a need) feed upon *Gruel* with *Daniel*; upon *Coleworts* with *Eliſha*; upon a *Cake*, and a *Cruſe* with *Elijah*; upon *Locuſts* and *Wild Honey* with *John Baptiſt*; and upon an *Herring* or two, as *Luther* did. This was the *Epitaph* of that *Epicure* (a *Poet* of *Rhodes*) called *Timocreon*; he did eat much, and drink much, and ſpeak much evil. *Nature* is content with a *little*, but *Grace* is content with *leſs*. An *Epicure* deſiring *Cato* to live with him, he anſwered, no, for I like not thy *company*; I love not to converſe with a man that uſeth his *Mouth* more than his *Ears*; who is buſied more to pleaſe his *Taſt* in eating and drinking, than to enrich his *Underſtanding* in hearing and diſcourſing. I have alſo read of one, who prodigally waſting a conſiderable Eſtate, jeſted at his own folly, ſaying, that he had left nothing for his *Heir* but *Air*, and *Mire*. The Sage of *Iſrael* meets with ſuch Fools, for he ſaith, *Fools make a mock at ſin*. Sin is a *fooliſh*, as well as a *filthy* thing. *Sin* is the greateſt *folly* in the world. As the greateſt *Saints* are the greateſt *Sages*;

Multa edens, multa bibens, multaque malè dicens.

M. Livius. Cœlum & Cœnum.

Sages; ſo the greateſt *Sinners* are the greateſt *Fools*. But as to this one thing in the eye of *Epicurus*, 'tis his *Belly*, if the great *Doctor* of the *Gentiles* may be credited, whoſe GOD is their BELLY. They who mind their *Belly*, as they ſhould mind *God*, make a *God* of their *Belly*, and their *Belly* a *God*. Phil. 3.19.

3. Ask a *Cæſar*, (or an ambitious perſon) what this ONE THING is, and he will ſay, his *Honour*. He pourtrayed the *Ambitioniſt* to the life, who pictured him ſnatching at a *Crown*, and falling with it, with this *Motto*; *Thus do I purſue my Ruine*. *Ambition* Rides without Reins (as *Tullia* did over the dead body of her *Father*) to be made *Queen*. It was *Bernard* that uſed to ſay, *Ambition* is a *gilded* Miſery; a *ſecret Poyſon*; a *hidden Plague*; the *Engineer* of *Deceit*; the *Mother* of *Hypocriſie*; the *Parent* of *Envy*; the *Moth* of *Sanctity*; the *Original* of *Vices*; turning *Medicines* into *Maladies*, and *Remedies* into *Diſeaſes*. Though *Honour* be made an *Idol*, yet it hath no ſure footing, but ſtands in a ſlippery place. *Herod* (the Mount of Pride) is one day honoured as a God, and preſently after eaten up of

Sic mea fata ſequor.

Act. 12. 22, 23.

of Worms. *Cæſar* and *Pompey* were two ambitious *Romans*; the one could not endure a *Superiour*, nor the other an *Equal*. 'Tis ſaid that *Honour* is in the *Honouring*, not *Honoured*. It was *Theodoſius Senior* that accounted it a greater *Honour* that he was a *Member* of the *Church*, than that he was *Head* of the *Empire*. Is not *Honour* like a *Hat*, now off, now on? and like a *Bucket*, now up, now down? *Honour* follows the Fleer of it, and flees the follower of it. *Haman* (making uproar, as the word ſignifieth) was ambitious of *Honour*; this was his *Idol*, and his *One Thing*. If *Mordecai* pays him no *Homage*, he is greatly diſguſted. *When* Haman *ſaw that* Mordecai *bowed not, nor did him reverence, he was full of wrath.* Is not *Honour* like a *King* in a *Play*? when his part is acted, he is diveſted of his Ornaments, and he that held the *Baſon*, is as good as *He*. It was *Scanderbeg* that uſed to pray to *God*, that it might be far from him to purchaſe *Honour* by ſheding the blood of *Saints*. The greateſt *States* have the greateſt *Turns*. Are not *Mountains* ſooner ſtricken with *Thunder* than *Valleys*? and *Cedars* more obnoxious

Honor andando, non honorato.

Honor fugientem ſequitur, ſequentem fugit.

Eſth. 3. 5.

obnoxious to *Tempests* than *Shrubs*? The tallest *Pines* are shaken with the smallest *Winds*; and the highest *Towers* have the greatest falls. If *Lucifer* will make himself a *God*, he shall be made a *Devil*; & if *Icarus* will be too *aspiring*, he shall be *drowned* in the *Sea*. An aged *Hermite* told *Basilius*, that he envied outward *Honour* no more than the *shining* of a *Glow-worm*. *Darius* stiles himself *King* of *Kings*, and *Cousen* of the *Gods*. He was a proud *Emperour* who said, When I dye, let the World be confounded. Nay, (said another) Whilst I live let it be so. *Alexander* was not so great in his *Victories*, as in his *Desires*, whom one world would not satisfie; nor *Pompey* in his *Triumphs*, as in his *Ambition*, to whom it was not enough to be great, unless he might be greatest. There is (saith one) no greater *Index* of *Ambition*, than an *Affectation* of *Popularity*. Was not *Honour* the ONE THING with *Saul*? He was in danger of losing his *Kingdom*; in danger of losing his *Life*; in danger of losing his *Soul*; and yet he saith to *Samuel*, *Honour me now, I pray thee, before the Elders of my People, and before Israel.*

Bloyse's Modern Policies, p. 22.

1 Sam. 15. 30.

4. Ask a *Demas* (or an avaritious person) what this ONE THING is, and he will say, the *World*. The *World* is the *Paradise* of a *Fool*. Though the *Motto* of the *World* be, THIS SOME-THING IS NOTHING; though the *World* be a *Pageant*, more in *shew* than in *substance*; and like the *Apples* of *Sodom*, that are promising in *prospect*, but touched, crumble to *Sulphur*; yet too many look upon this *World* as the ONE THING. The *Psalmist* hath delineated these to the life; *Whose portion is in this life.* To have a *portion* (in) the world, is a *mercy*; but to have the *World* (for) a *portion*, is a *misery*. The life of man doth not consist in what he hath, but in what he is, and hopes to be. A covetous heart (like places where Gold is) is most barren. *Gold* hath devotions paid to it, as to a *Goddess*, and (by the People of *Brasile*) 'tis called the *God* of the *Christians*) yet the Earth is barren where this is. A covetous person is a *Robber* to himself; he keeps his *Belly* empty, that his *Purse* may be full. *Demas* (the common sort, or popular, as the word signifieth) is a sad instance, that *Covetousness* is the

Hoc aliquid Nihil.

Psa. 17. 14.

Cauſe of *Apoſtaſie. Demas hath forſaken me, having loved* (or embraced) *this preſent world.* The word here (to love) as generally it ſignifieth to love; ſo ſpecially to love a thing by adhering to it, and acquieſcing in it; for what we love, we acquieſce in, ſaith *Budæus.* It is ſaid of *Luther*, that he was aſſaulted with all kinds of *Temptations*, ſave only with the ſin of *Covetouſneſs.* Is not *Avarice* the ſharpeſt *Appetite*? It is a queſtion, whether a covetous man takes more pains to get damnation, than to keep it; and ſo is either a *Laban*, or a *Nabal*; both infamous Names in the Old Teſtament, ſpeaking one anothers Name backward. *Covetouſneſs* is a dry *Drunkenneſs*, and *Drunkenneſs* is a wet *Covetouſneſs.* A covetous perſon is an unſatiable *Gulf.* The *Rhetorician* verſified rightly, which may be thus engliſhed, That which is, as well as that which is not, is wanting to an avaricious perſon. A wealthy man may want ſome things, but a worldly man wants (as it were) all things; he (like *Tantalus*) is up to the *Chin* in the water, and yet thirſty; and (like the *Aſs*) that hath a conſiderable quantity of

2 Tim. 4. 10. Ἀγαπάω,

Quæ diligimus, iis acquieſcimus.

Tam quod adeſt, deſit, quam quod non adſit, avaro. Farn.

Meat on his *Back*, and yet is glad to
De terra, & ex terra, non ad terram, & propter terram. salute a *Thistle*. Remember (said a School-man) though man be (of) the Earth, and (from) the Earth, yet he should not be (to) the Earth, and (for) the Earth. A covetous person delights in two things; to give nothing, and to receive much. A covetous person is like *Hermocrates*, who (dying) bequeathed his own goods to himself. Persons that are (as it were) *compounds* of *Earth*, could they carry their *Bags*, and their *Barns* to the *Grave* of *Silence* with them, they would not leave them behind; but let these reflect on their *End*, how *certain* that is, and the end of their *Riches*, how *uncertain* they are. Was not that *Cardinal* an *Atheist*, as well as a *Papist*, *Bourbon.* who preferred a part in *Paris*, to a part in *Paradise*? Oh my Soul? Is not *Christ* the best *Indies*? There is nothing in the *Creature* of any long *continuance*, much less of any long *contentment*. If *Alexander* be *Emperour* of *Dulce Venenum.* the *Universe*, yet he is *discontented*, as if he wanted *Elbow-room*. Riches are a *Bitter-sweet*; yea (saith *Bernard*) they are a *sweet Poyson*. Doth not *Covetous-*

ness

ness look like a *sin* inconsistent with the truth of *Grace*? The Apostle (though dead) yet speaketh; *If any one loveth the world, the love of the Father is not in him.* 1 Joh. 2. 15

It was a good moral instruction, though it fell from the shame of *Philosophy*; the way to make a man rich, is to increase his wealth, but to restrain his covetous desires. *Epicurus.*

The *world* is a *Cheat*, and a *Mountebank*: Where is the *Arithmetician* that can *enumerate* the persons *tantalized* therewith? and yet this is the ONE THING with many persons. *Money* is one part of the *World*, but the love of this is called the root of all evil. *The love of money is the root of all evil.* 1 Tim. 6. 10. A preposterous and inordinate love of money, is the root; He calls it not the cause, principle, or original, but the root; of what? of evil; evils, so the Greek Text: and not of a few; or of many; or of very many, but of all evils. *Bion* calls *Avarice*, the *Metropolis* of *Vice*. *Timon* calls it, the *Element* of *Evils*. Is not a covetous man ready to commit any sin? *Quid non mortalia pectora cogis Auri sacra fames?* Now, should it not be for a *Lamentation*, that this *World*, which

πασῶν. *Vitii Metropolis. Malorum Elementum.*

is grown ſo *gray*, and whereof *Money* is a part, ſhould be the ONE THING with moſt men? Once more; *And*
Col. 3. 5. *Covetouſneſs, which is Idolatry.* Here the *World* is an *Idol*, and the ONE THING. The *Idols* of the *Heathen* (ſaith the *Pſalmiſt*) are *Gold* and *Silver*; ſo are they of an *avaricious* perſon: The one (as *Plautinus* acutely obſerveth) worſhippeth the *Image* of his *Gods* of *Gold* and *Silver* in the *Church*; the other of the *Prince* ſtamped upon his *Coin*, in his *Cheſt*. But ſuffer a reflection of the *Acts* that are common to an *Antichriſtian*, and an *Avaricious* perſon. The Idolatrous man feareth his *Gods*; the covetous man feareth his *Gold*; the former puts confidence in his *Gods*; the latter puts confidence in his *Gold*; The former ſetteth his heart, ſetleth his affections, and placeth his
Summum Bonum. *Felicity* in his *Gods*; the latter ſetteth his heart upon his *Gold* and *Silver*, and holdeth them for his chiefeſt good.

5. Ask an *Ahab* (or a flagitious perſon) what this ONE THING is, and he will ſay his *Sin*. Was not *Ahab* a *flagitious* perſon? *He ſold himſelf to work*
1 King. 21. 25. *wickedneſs in the ſight of the Lord, whom*

Jezebel

Jezebel *his wife ſtirred up.* Is not *Sin* the *Woe* of a *Saint*, and the *Work* of a *Sinner*? The godly ſin, but the godleſs are *workers of iniquity*. Suffer the wiſeſt of men to ſpeak; *The way of the Lord is ſtrength to the upright, but deſtruction ſhall be to the workers of iniquity.* The *godly* ſin, but the *godleſs* are workers of iniquity; they are *artificial* in ſinning. Though *Sin* be the ſeed of *Trouble*, and *Trouble* be all the *Harveſt* we reap by *Sin*, yet too many account this the ONE THING. Though *Sin* be the *Way* to *Hell*, and *Hell* be the *Wages* of *Sin*, yet too many account this the ONE THING. As a *Fiſh* is in its *Element*, when in the *Water*; ſo a *Sinner* is in his *Element*, when in his *Sin*. Are there not many who cannot ſleep for thoughts of ſin? *woe to them that deviſe iniquity, and work evil upon their beds.* They are exact and perfect Sinners, who ſin out of love to the very act of ſinning. A *Courtier* being asked what he did at *Court*, anſwered, *I do nothing but undo my ſelf.* I have lived long; I have ſinned long, ſaid *Auguſtine*, and ſo *Beza*. As there is the *Nature* of *Sin*; ſo there is the *Sin*

Prov. 10. 29.

Mich. 2. 1.

Diu vixi; diu peccavi.

of the *Nature*, and yet moſt make this the ONE THING. It is ſaid of *Gregory*, he was willing to *live* for ever, that he might not *ſin* for ever. The truth of grace conſiſts in oppoſing every ſin; the ſtrength of grace conſiſts in mortifying every ſin; but the full conqueſt and prevalence over every ſin, is our tranſlation (unto) and ingreſſion (into) glory. All ſins, eſpecially our *Delilahs*, *Herodians*, and *Rimmons*, muſt be forſaken. *Iſidore* the Monk, was very much out, who vaunted, that he had not felt any motion to ſin for forty years together. *Sin* hath its *conception*, and that's *Delight*; then its *Formation*, and that's *Deſign*; then its *Birth*, and that's *Action*; then its *Growth*, and that's *Cuſtom*; then its *End*, and that's *Damnation*. To this the Apoſtle ſets his Seal; *When luſt hath conceived, it bringeth forth ſin; and ſin when it is finiſhed bringeth forth death.* By five gradations, and degrees, doth *Luſt* ariſe unto a *Reign*, and *Regiment*, in the *Heart* of a *flagitious* perſon, that maketh *Sin* his ONE THING; it tempteth, conceiveth, produceth, perfecteth, damneth. He that ſaith concerning his *Sin*, as

Vellet ſine ſine vivere, ut poſſet ſine fine peccare.

Jam. 1.15.

She

She ſaid concerning her *Son*, Let him kill *me*, ſo he may *Reign*; let *Sin* live, though I be *ſick*; let *Sin* live, though I be *ſad*; let *Sin* live, though I *dye*; let *Sin* live, though I be *damned*, is undoubtedly the perſon that maketh *Sin* the ONE THING. He that ſaith to *Iniquity*, as *God* ſaid to *Joſhua*, *I will never leave thee nor forſake thee*, (is without all peradventure) the perſon that maketh *Sin* the ONE THING. *Sin* is a curſed *Inmate*, and a curſed *Makebate* between *God* and *Man*; between *Man* and *Man*; between *Man* and *Himſelf*, and yet (with moſt) this is the ONE THING. 'Tis a ſad, but a ſure word, *Lovers of pleaſures more than lovers of God.* *Ambroſe* mentions one, (who having a *Diſeaſe* upon his *Body*) the *Phyſicians* told him, that unleſs he abſtained from *Drunkenneſs* and *Uncleanneſs*, he would loſe his eyes; but the heart of the man was ſo deſperately ſet upon his ſin, that he cryed, then *Farewel ſweet Light.* But 'tis a brave temper to be afraid of *Sin*, ſaith D. *Collinges*, in his modeſt Plea for the Lord's Day. There is nothing ſo *grateful* to a *Sinner* (in) his *Sin* (as) his *Sin*, whereby

Mother of *Nero.*

2 Tim. 3. 4.

Throtimus.

Vale Lumen amicum. Epiſt.

whereby he makes it his ONE THING. Is it not ſad, when a man's *eyes* ſhall go, rather than his Sin ſhall go? yea, his *Soul* ſhall go, rather than his *Sin* ſhall go? Farewel ſweet Light; let my *Sight* go, that my *Sin* may *ſtay*. I never met but with one, and he (as to habitation) was a *Weſtminſterian*, who ſaid, I cannot ſay which is the *Sin* of my *Nature*. But is not he too great a ſtranger to his own heart? 'tis the *Sin* of his *Conſtitution*; the *Sin* of his *Complexion*; *the Sin that doth ſo eaſily beſet him*. It may be a ſimilitude taken from large and long garments, which were wont to be laid off in Races, that they might be the freer to run. This *David* calls his iniquity. *I was alſo upright before him, and have kept my ſelf from mine iniquity*. The *Lap* of a *Dalilah* (a conſumer, as the word ſignifieth) is not a fit place for thoſe who expect a room in the *Boſom* of an *Abraham*. He that is the *Treaſury* of *Satan* for *Sin*, is like to be *Treaſury* of *God* for *Wrath*. Sin is of an encroaching nature; 'tis like a ſmall River that grows by going; like a *Gangrene*, that ſpreads gradually; and like

Heb. 12. 1.

2 Sam. 22. 24.

like *Ivy*, that aſcends gradually until the *Tree* be overtopped. All men ſay they ſin, but ſin *appears* ſin to very few. The *Apoſtle*, when he would put a diſgraceful *Epethite*, or *Title* upon *Sin*, he inveſts it with its own name, *Sinful ſin*; *that ſin by the commandment might appear exceeding ſinful*; or ſinful ſin; and yet (with moſt) this is the ONE THING. Sin is not only a turning (from) God, but alſo a turning (againſt) God. The wages of ſin (committed) is death; but the wages of ſin (concealed) is the *worſt* of that death. To be a *Man*, is to be a *Sinner*. Sin begins in turning the *Heart* from *God*; ſin ends in turning *God* from the *Heart*; and yet this with moſt (for the moſt are worſt) is the ONE THING. Nothing ſhould be ſo *bitter* as *ſin* in the *Act*; for nothing will be ſo *bitter* as *Sin* in the *Iſſue*. What was ſaid of *Joab's* Sword, may be ſaid of my, and of thy ſin; *Shall the Sword devour for ever? Knoweſt thou not that it will be bitterneſs in the latter end?* If God ſhould not limit, and circumſcribe the acts of wicked men, every wicked man would be a *Miſcreant*, or a *Monſter*; an *Abſalom*, or an *Ahab*; a *Cain*, or a *Caligula*

Rom. 7. 13

Peccaminoſum peccatum.

Plurimi, peſſimi.

2 Sam. 2. 26.

ligula in *wickedneſs*; the ſinfulneſs of man would not only be out of meaſure
Intenſivè; ſinful *intenſively* (or in regard of the
extenſivè. *Quality* of it) but alſo out of meaſure ſinful *extenſively* (or in reſpect of the *Quantity* of it) and break all *Bounds*; yet this *Sin* (which is a *Compound* of *Evil*, & the ſole *object* of Divine *Abhorrence*) is (with ſome) the ONE THING.

6. Ask a *Saul* (or a legal perſon) what this *One Thing* is, and he will tell you, *Morality*. All works are either good, or evil; good works are for imitation; evil works are for evitation. All works that are good, are ſo Legally, or Evangelically. *Self-Righteouſneſs* hath not *Latitude*, and *Longitude*, to cover the *nakedneſs* of a *lapſed* perſon. The *Righteouſneſs* of a *Man* is not a *Robe*, but a *Rag*, if the Prophet may be credited. *We are all as an unclean thing*, or per-
Iſa. 64.6. ſon (ſaith the Commentator) for the term is maſculine: We are like a *Leper*, overſpread with *Leproſie*, and our *Malady* is from *Top* to *Toe*; from *Head* to *Foot*? Is here all? No; *and all our Righteouſneſſes are as filthy Rags*. There is a variety of Opinions (even amongſt the *Jewiſh Criticks* themſelves) as a Coat

Coat of Patches, or Rags; a Beggars Coat made up of Rags of old Cloth; a Clout of Sores, *&c. Morality* is Nature refined; 'tis but Old *Adam* in another *Dreſs*; and yet (with many) this is the ONE THING. Where Faith is not (ſaith *Auguſtine*) a good work is not. All the works of a Chriſtleſs perſon (are like the Children of a Woman that never entred into a nuptial State) ſpurious and illegitimate. *Morality* without *Piety*, is but *glittering* and *gliſtering* Iniquity; and yet this (with ſome) is the ONE THING. To deny our own Righteouſneſs, and yet to be very active in the way of Righteouſneſs, is a right Goſpel-temper. The works of a *Moraliſt*, as they are not (from) Chriſt; ſo they are not (for) *Chriſt*; he is not their *Principle*, nor their *End*. The flame of *Jehu*'s Zeal was but Kitchin-fire, and therefore his Reformation was Murder in the ſight of God. *I will avenge the blood of* Jezreel *upon the houſe of* Jehu. Self-love is a multiplying, and a magnifying-glaſs. The *Papiſts* ſay, that good works are meritorious; the very cauſe of Salvation; and that God hath ſet forth *Heaven* to ſale

Ubi fides non eſt, bonum opus non eſt.

Hoſ. 1. 4.

ſale for our good works. *Superſtition* (for the moſt part) is not only *liberal*, but alſo *prodigal*; and no wonder; for *Bellarmine* concludes good works to be the *Price*, and *Purchaſe* of *Heaven*. A good work truſted to, is as mortal as a ſin unrepented of; and yet *Morality* (with too many) goes for the ONE THING. The godly (in doing good works) ſhou'd be like the *Silk-worm*, whoſe *Motto* is (*She is covered in her working*;) ſhe hides her ſelf, and is covered all over while ſhe works, within the curious Silk which ſhe works. Is not that a ſtrange ſtrain? *Stand by thy ſelf: come not near to me, for I am holier than thou.* Theſe perſons, as impure and profane as they were, would ſeem to be holier than others, and counted all impure but themſelves. Thus the *Phariſee* left the *Publican* behind him as impure. *God I thank thee, that I am not as other men are, extortioners,* &c. *or as this Publican.* He begins with *Thankſgiving*, but had nothing of *Confeſſion*; he pleads his *Negative* Righteouſneſs, that he was no *Extortioner*, and ſtands on his *comparative* goodneſs; nor as this *Publican*. There are very many that

Clark's Mirror. p. 653.

Mercatura regni cœleſtis.

Operitur dum operatur.

Iſa. 65. 5.

Luke 18. 11.

that are like the Eye of the Body, which ſeeth every thing but it ſelf. Good works maketh not a good man; but a good man maketh works good. The *Tree* muſt be good, or the *Fruit* cannot be good. As the *Cauſe* is antecedent to the *Effect*; ſo 'tis greater than the Effect. Perſons are not made righteous in doing righteous things; but being made righteous, they do righteous things. yet *Morality* (with many) goes for the ONE THING. Works (evangelically, and ſpiritually good) are neceſſary to ſalvation, not as *Cauſes* thereof, either *converſant*, or *adjuvant*, or *procreant*; but as *conſequents*, and inſeparable *Concomitants* of *Faith*; they are neceſſary as *marks* in the way; and as the *way* it ſelf directs us to eternal life; they are (ſaith *Bernard*) the *way* of the *Kingdom*, but not the *Cauſe* of *Reigning*; if ſo, then *Morality* cannot be the ONE THING. In *Policy* (much more in *Divinity*) the work is not judged to be good, unleſs it be done with a good mind. According to *Philoſophy*, They that do righteous things are made righteous; but (according to *Divinity*) They that are made righteous,

Quod efficit tale, magis eſt tale.

Via Regni, non Cauſa Regnandi.

ous, do righteous things. Whosoever (saith *Luther* in his *Commentary* upon the *Galatians*) seeketh Righteousness by works, without faith, denyeth *God*,
P. 125. and maketh *Himself* God; yet *Morality* (with too many) goeth for the ONE THING. 'Tis true, *Righteousness* is a *Christians*, as *given* to him; but 'tis *Christ's*, as *wrought* by him. A man must have a *Righteousness* of his own, and yet this Righteousness must not be his own, but *Christ's* Righteousness.
Rom. 10. 4 *Christ is the end of the Law for Righteousness, to every one that believeth.* Ah Soul! how long may men work out of *Christ*, and work themselves into *Hell* at last? Is *Morality* now the ONE THING?

7. Ask a RUFFUS (or an Atheistical person) what this ONE THING is, and he saith ATHEISM. Mr. *Clark* (in his *Mirror*) speaks of one RUFFUS
P. 42. (a desperate *Atheist*) who painted GOD on one side of his *Shield*, & the DEVIL on the other side of it, with this *mad* MOTTO, *If* THOU *wilt not have me, here is* ONE *that will.* The Fundamentals of an ATHEIST are but begged Suppositions. *Neopolitan* was a prodigious

prodigious ATHEIST, who uſed to ſay, that he had two *Hearts*; one for God, and another for him that would have it. It was an arrogant and Atheiſtical ſpeech of LEWIS the 14th King of *France*, If I ſhall be ſaved, I ſhall be ſaved; and if I ſhall be damned, I ſhall be damned; and that's all the care that I ſhall take. ATHEISM is a *weed*, but (at this time) it grows apace in this Nation, though ENGLAND be the REGION of RELIGION, the LAND of GOSHEN, the VALLEY of VISION. It was the fear of Mr. *Greenham*, that ATHEISM rather than PAPISM, would be the PEST of this Realm. But do not theſe two (like *Lightning* and *Thunder*) go together? The Apoſtle having commemorated four WITHOUTS; without *Chriſt* and the *Church*; without the *Covenant*, and without *Hope* (without which I would not be, for the Riches of both the *Indies*) ſubjoyns a fifth, *without God in the world*. Or (according to the Greek) & ATHEISTS in the world. An ATHEIST is void of *God*, and without *God*; can ATHEISM then be the ONE THING? Eph. 2. 12. Ἄθεοι.

Ἄθεος ἐν α & Θεός.

Every *Polytheiſt* is in effect an *Atheiſt*; for he that *multiplies* a DEITY, *annihilates* it; and to *divide* it, is to *deſtroy* it. He may be able to bolt his *Oven* againſt an ATHEIST, who is not able to build a *Cittadel* againſt his *Defence*. Mr. *Howard* being troubled and tormented with Atheiſtical ſuggeſtions, did put them all off this way; If I could give any account how my ſelf, or any thing elſe, had a BEING without GOD, I could be an ATHEIST. Is not the *Dialect* of an *Atheiſt* like the *Song* of a SYREN, alluring and charming the multitude?

Ede, bibe, lude, poſt mortem nulla voluptas.

Ah Soul! doſt ſay, while here, eat, drink, and play?
In *Hell* there's no good *Chear*, nor merry day.

ATHEISM is a SCORPION, which ſtingeth the *Soul* to *Death*. Nothing will ſatisfie an ATHEIST, but an *ocular* PROSPECT of an *inviſible* ESSENCE: But, if *God* be *infinite*, he muſt be *inviſible* to him that is *finite*;

if

if *God* were *visible* to any thing *finite*, then *Himself* could not be *infinite*, and so consequentially he could not be *God*. Did not he speak like himself, who (Reading the History of the Creation in *Genesis*) said, Thou speakest of strange things (SIR MOSES) but how dost thou prove them? Is ATHEISM then the ONE THING? There are many in *England* like that *Citizen* of *Paris*, who dreaded not to say, that he believed there was neither *God*, nor *Devil*; neither *Heaven*, nor *Hell*. Whosoever (among the *Heathen*) sought to withdraw people from IDOLATRY, were presently indicted, and arraigned of ATHEISM. If any PHILOSOPHER saw *God* (thorough his Gods) he was condemned for an ATHEIST. Thus *Socrates* (that PAGAN-MARTYR) was put to death as an ATHEIST. Contemplative *Atheists* (such as *Diagoras*, *Protagoras*, *Lucian*, and *Theodorus* were, who were *Atheists* in *Opinion*) were not, and (probably) are not so numerous as *Atheists* in *practice*. *Cæsar Borgia* (who never spake as he thought, nor thought as he spake) was a *practical* ATHEIST, and

Arist. Clark's Mirrour, p. 39, 40.

this AGE doth abound with ſuch ATHEISTS. I am not conſcious to my ſelf, neither would I be voluntarily guilty of a SARCASM; but if *Atheiſts* and *Papiſts* have not the ſame *Birth*, are they not of the ſame *Blood*? If there be not *Paternity* and *Fraternity*, is there not *Affinity* and *Conſanguinity*? If they be not *Simeon* and *Levi*, are they not *Coſin-Germans*? Be pleaſed to reflect (without præjudication) on the ſubſequent aſſimilation.

The *Atheiſt* diſſembles ſenſibly (againſt) *God.*

The *Papiſt* diſſembles ſenſibly (with) *God.*

The *Atheiſt* is a *Mocker* of *God.*

The *Papiſt* is a *Maker* of *God.*

The *Atheiſt* (derides) his own *Conſcience.*

The *Papiſt* (deludes) his own *Conſcience.*

The *Atheiſt* will (deny) *God.*

The *Papiſt* will (deſtroy) *God.*

Is ATHEISM now the ONE THING?

There are 3 ſorts of ATHEISTS.

1. In WILL and DESIRE. The *Thief* wiſheth that there were no *Judg*, nor

nor *Taylor.* The *Atheiſt* wiſheth (if there be a GOD) that there were none. Were not they *Atheiſts* in *Deſire*, who ſaid, *Cauſe the holy One of* Iſa. 30. 11
Iſrael *to ceaſe from before us?* God was in their way, and they would have him out of their way.

In JUDGMENT and OPINION. Of this ATHEIST the Pſalmiſt ſpeaks; *The Fool hath ſaid in his* Pſa. 14. 1.
heart, there is no God. There are too many ſuch NABALS, who perſuade themſelves in ſecret, that there is no God; no Power, or Dominion upon Earth. 2.

In LIFE and PRACTICE. Doth not the Pſalmiſt ſpeak of theſe? *Their* Pſa. 16. 4.
ſorrows ſhall be multiplied that haſten after another God. Not that he thinks there is no God, but he thinks not that there is a God, who inſpects him in the whole *Series* of his life. Is not LIFE-ATHEISM the DAUGHTER of HEART-ATHEISM? Is it not ſtrange that the *Father* ſhould be ſhort of the *Child*? that there ſhould be *Atheiſts* on *Earth*, when there are none in *Hell*? 3.
Thou believeſt that there is one God, thou Jam. 2. 19.
doſt well; the Devils alſo believe and

tremble. The Devils believe the general Articles of Faith. Were I asked whither *Atheiſts* go when they dye, dying ATHEISTS; I ſhould anſwer, not to *Heaven*; for they are not believing about a *Heaven*, and they ſhall never have thoſe *Joyes* they do not, and would not believe. There is not an ATHEIST in HEAVEN, nor in HELL; whither then do ATHEISTS go when they dye, dying ATHEISTS? They go as *Atheiſts* (to) *Hell*, but they are not *Atheiſts* (in) *Hell*: no ſooner do they put their heads within thoſe gates (if I may ſo write) but they find and feel that there is a *God*, there being the puniſhment of ſenſe, as well as of loſs: *I am tormented in this flame.* Can ATHEISM now be this ONE THING? As *Papiſts* (who have been great *Perſecutors*) have dyed miſerably; take one inſtance for many; *Gardiner* died thus, who ſaid, *I have denyed with* Peter, *but I have not repented with* Peter: So ATHEISTS (who have been great BLASPHEMERS) have died miſerably; witneſs *Diagoras*, who was burned to death; witneſs *Pherecydes*, who was eaten up with Lice; and *Lucian*,

Luk. 16. 24

Clark's Mirrour, p. 40.

Lucian, who was devoured with Dogs; witneſs *Ribelius* alſo, who died mocking at all thoſe that talked of God, or made mention of God's mercy to him. Is ATHEISM now the ONE THING? But to finiſh this Inference; thus perſons are laid, and left under a prodigious deception and deluſion about this ONE THING, as will appear by their various cryes. Give me a PICTURE (ſaith one) and DISH upon DISH (ſaith another) and let this ONE THING go. Give me HONOUR (ſaith a third) & the WORLD, (ſaith a fourth) and let this ONE THING go. Give me my LUST (ſaith a fifth) and my WORKS (ſaith a ſixth) and let this ONE THING go. Give me my elbow-room in PLEASURE, and indulge me in ATHEISM (ſaith a ſeventh) that I may live like a *Beaſt*, and die like a *Beaſt*, and let this ONE THING (though it be above ALL THINGS) go. Ah my Soul! mourn thou (like a *Dove* in the *Valley*) till thou canſt no more mourn; and after that mourn that thou haſt no more mourned, for the capital and cardinal *miſtakes* about

this ONE THING, which is above ALL THINGS.

Inf. 2. This Truth alſo gives *check* to irregular *Purſuers* of any thing, rather than this ONE THING, which is above ALL THINGS. 'Tis pity that MAN (the EPITOMY of the CREATION) ſhould buſie himſelf about *Trifles*, and trifle about that which ſhould be his *Buſineſs*. It hath been ſaid, THREE THINGS ARE ALL THINGS; but now ONE THING is ALL THINGS; *Yet lackeſt thou one thing.* God (at firſt) gave ten Commandments; but leſt the number ſhould ſeem tedious, Chriſt contracted them into two, *Love to God, and our Neighbour.* But here (for the help of memory) theſe are reduced unto ONE; *but one thing is needful.* A *Maſter* ſends his *Servant* to *Market*, but charges his *memory* with a diverſity, multiplicity, and variety of *Concerns*; if the Servant ſhould forget a few of many; this is pardonable, and he is not ſo culpable; but if this *Servant*, or another, hath but one thing to buy at this Market, and he forgets that, this is intolerable. Here is but ONE THING;

Mat. 22. 37, &c.

Unum eſt Neceſſarium.

THING; now thy *memory* is very weak, yea, very wicked, if thou retaineſt not this ONE THING. Many are like the BEE, who ſaluteth many FLOWERS in order to HONEY; and having gotten as much as ſhe can at once carry, 'tis thought, ſcarcely brings home to the HIVE the tenth part of a DROP; yea (after an inceſſant labour in SUMMER) may not have enough to live upon in WINTER; but if not *relieved*, ſhe *dieth*. Do not many ſpend many years, riſing early, lying down late? and what do they get? The WEALTH of a MERCHANT, got in many YEARS, may be loſt in an HOUR. In a NIGHT thy HOUSE may be made a TROY, and thou mayſt be laid under the RUBBISH of it. But here is not all; when WINTER comes, & DEATH comes, and JUDGMENT comes, if not *fed*, then thou *dyeſt*; if then without this ONE THING (which is above ALL THINGS) thou art *damned* for want of it.

UNUM EST OMNIA.

HOSANNA.

The

THE GIFT of GOD.

§ 2.

Of CHRIST the GIFT of GOD.

CHAP. I.

Whether CHRIST the SON, be the GIFT of GOD the FATHER.

WOuld it not be egregious *Folly* to hold a *Candle* to the SUN, ſhining at *Noon*, that being the INDEX of TIME, and the bright EYE of the UNIVERSE? Would it not be loſt labour to ſpend time in the probation of this, that CHRIST the SON is the GIFT of GOD the FATHER? But becauſe the *Proſelytes* of ANTICHRIST are far more in number than the *Pupils* of CHRIST; and *Unbelievers* are far more numerous than *Believers*, I ſhall endeavour the evincement of this Truth. *To us a Child is born,*

Iſa. 9. 6.

born. There's the *Nativity* of *Chriſt*: A *Child*, not *Ezekiah*, as the new *Rabbins* would have it; but *Emmanuel*, the CHILD of the VIRGIN: *To us a Child is born*; that is, is to be born; for 'tis a prophetick ſtile: *Unto us a Son is given:* A SON, noting the SEX; pointing at his twofold Nature, the *Son* of MAN, and the *Son* of GOD: *To us a Son is given*; not bought, or ſold, or payed, but given: This latter branch addeth an *Emphaſis* to the former: This appears alſo from the power that is devolved, and the appellations whereby he is dignified.

From the POWER that is *devolved*; *The Government ſhall be upon his ſhoulders:* The PRINCIPALITY, or PRINCEDOM (according to the Hebrew) is devolved upon Chriſt. As the *Government* of the *Church*, ſo the *Government* of the *World* is *devolved upon Chriſt. Sit thou on my right hand, until thine enemies be made thy footſtool. Rule thou in the midſt of thine enemies.* 1. Pſa. 110. 1. 2.

By the APPELLATIONS whereby he is *dignified.* He is called, 2.

WONDERFUL. Now *Chriſt* is wonderful in *Name*, and wonderful in *Nature.* 1.

In

1. In NAME. *His Name is Jeſus, for*
Mat. 1. 21. *he ſhall ſave his people from their ſins.* And, as his Name is Jeſus, ſo *Jehovah.*
Jer. 23. 6. *This is the Name whereby he ſhall be called JEVOVAH-TSIDKENU.*

2. In NATURE. As Chriſt is wonderful in *Name* (for his *Name* is *Wonderful*) ſo he is wonderful in *Nature*;
1 Pet. 1. 19. for he is the *Lamb without blemiſh, and without ſpot:* Sound within, and without; free from all ſin orginal and actual.

2. COUNSELLOR. As he is called *wonderful,* which word here is not an *Epithet,* but a *Subject,* or *Subſtantive* (ſaith the *Commentator*) and properly ſignifies a MIRACLE, or a WONDER; ſuch as is beyond, or above the courſe of nature, and power of the creature; ſo he is called *Counſellor*; *His Name ſhall be called Wonderful, Counſellor*; but to render it (as it were word for word) it is as if one ſhould ſay, *Chriſt* is a *Wonder,* or *Miracle* of a *Counſellor*; that is, he is a moſt wonderful, or miraculous Counſellor; he
Iſa. 28. 29. maketh Counſel wonderful: *He is wonderful in counſel, and excellent in working.*

A

A MIGHTY GOD. Not only *Man*, but alſo *God*; yea, a *mighty* God. This title fitteth well to *Chriſt*, who hath (in the ſacred Scripture) all the names of the DEITY given to him. *He is over all, God bleſſed for ever. Amen.* 3. Rom. 9. 5.

The FATHER of ETERNITY. *Chriſt* (the *Gift of God*) is called the FATHER of ETERNITY, becauſe he is the *Donor* of eternal life. *I give unto them eternal life.* Yea, becauſe he is the true *God*, and eternal life. 4. Joh. 10. 28. 1 Joh. 5. 20.

A PRINCE of PEACE. As there is the *Father*, who is the God of Peace; and the *Goſpel*, which is the Goſpel of Peace; and the *Miniſters*, who are the Ambaſſadours of Peace; ſo there is the *Son*, who is the Prince of Peace. For HIMSELF (ſo the Greek) *is our Peace.* Now, this Chriſt is the Gift of God. *I will give thee for a light to the Gentiles, that thou mayeſt be my Salvation to the ends of the Earth.* Here is the Giver, that's the *Father*; here is the Gift, that's the *Son*; I will give thee; and here is the *End* of this Giver, in giving this Gift; that he might be a light to the Gentiles, and ſalvation to the ends of the 5. Αὐτὸς. Eph. 2. 14. Iſa. 49. 6.

Joh. 4. 10. the Earth. Once more; *If thou knewest the Gift of God.* Herein, there's something suppositive, and something positive.

1. A SUPPOSITION: If thou knewest: Thou art a *Samaritan*, and ignorant of a *Saviour*; thou art a *Sinner*, and ignorant of a *Surety*.

2. A POSITION: The Gift of God. Non only (a) Gift, but also (the) Gift, by way of *Emphasis*, *Eminency*, *Excellency*. He is the *Gift* of *Gifts*, from the *God* of *Gods*. Three things (they say) move attention; the Preacher, if famous; the Matter, if of consequence; the Manner, if compendious. All these meet here, *If thou knewest the Gift of God.*

κατ' ἐξοχήν.

1. The PREACHER: This is CHRIST, the *Preacher* of *Preachers*. Jesus answered, and said unto her. The *Saviour* is *Preaching* to the *Samaritan*. The Preacher is Christ, who could preach himself into the heart, and the heart into himself.

2. The MATTER: This is of *consequence*; for 'tis (a) Gift; yea, (the) Gift; yea, the Gift of God.

3. The MANNER: This is compendious.

dious. The words are few, but words of worth and weight; *If thou knewest the Gift of God.*

CHAP. II.

What manner of GIFT this CHRIST the SON is, who is the GIFT of GOD the FATHER.

CHRIST is a *comprehensive GIFT.* 1.
God (in giving Christ) giveth all. *Christ* is so *capacious*, that he takes in ALL. All the *Rivers* run into the *Ocean*, and pay their *Tribute* unto that great DEEP. Thus, all floweth (from) Christ, and runneth (into) Christ, as the OCEAN and CENTER of MERCY. *In him dwelleth all the fulness of the Godhead personally.* As all the *Branches* meet in the *Tree*; as all the *Creatures* meet in the *Ark*; as all the *Fish* meet in the *Sea*; and as all the *Lines* meet in the *Center*; so all the dispersed *Excellencies* throughout the *Universe* meet in *Christ*, and *concenter* in him. I have read of an Antient Col. 2. 9. σωμαλικῶς.

Deed

Deed (by one of the *Kings* of *England*) giving all that is from the *Heavens* to the *Center* of the *Earth*: So that if there were *Minerals* in the *Bowels* of the *Earth*, they are all *comprehended* in this *Gift*. All the MINES in the BOWELS of CHRIST are a CHRISTIANS. That King gave all (from) the *Heavens*, but God (in giving *Christ*) giveth all (in) the *Heavens*. Is not this the great *Charter* of the *Church*? ALL
1 Cor. 3. 21. THINGS ARE YOURS. Can he who hath a MINE of GOLD want PEBBLES? [illegible]n a MAN in CHRIST want PRO[illegible]ION, when *Christ* can make his WORK to be *Meat* and *Drink*? Yea, when *Christ* can make his WANT to be *Meat* and *Drink*? For rich *Indians* (who have plenty of *Gold* in their poſſeſſion) to go beggarly and naked, might be as ridiculous as it is diſingenious. There are MINES of GOLD, but *Christ* is a MINE of GRACE: In him are hid treaſures, yea treaſures of Wiſdom and
Col. 2. 3. Knowledge; yea, *all the treaſures of Wiſdom and Knowledge*.

2. CHRIST is an *extenſive* GIFT. Though *Christ* be the *Sum* and *Subject*,

ject, and *Subſtance* of the *Goſpel*, yet he is to be preached unto all. *Go ye into all the world*; there's the miſſion: *And preach the Goſpel to every creature*, there's the commiſſion. *Moſes* (Numb. 21. 9.) *made a Serpent of Braſs, and put it on a Pole, and it came to paſs, that if a Serpent had bitten any Man, when he beheld the Serpent of Braſs, he lived.* This Brazen Serpent was a *Type of* Chriſt; for, as *Moſes lifted up the Serpent in the wilderneſs, even ſo muſt the Son of Man be lifted up* (not on the *Croſs*, as *Piſcator* ſaith, but in the Preaching of the Goſpel, as *Calvin* ſaith) *that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* Chriſt is held forth to all; to all as to *Nation*, whether Jew or Gentile; to all as to *Sex*, whether Man or Woman; to all as to *Size*, whether mighty, or mean; to all as to *Age*, whether gray, or green. *If any one* (*Joh.* 6. *verſe* 51.) *eats of this Bread, he ſhall live for ever.* Chriſt (this Gift of God) converſed with Publicans and Sinners; ſate down with Publicans and Sinners; entred the Liſts with the Woman of *Canaan*; yea, with the Woman of *Sa-*

Mark 16. 16.

Joh. 3. 14. 15.

muria. *Christ* (the Gift of God) as he was given for *Moses*, so for *Manasseh*; as for *Simon*, so for *Saul*; as for *Mary* the Wife of *Cleophas*, and *Mary* the Wife of *Joseph*, so for *Mary Magdalen*, the Sinner of the City.

3. CHRIST is a *voluntary* GIFT. There's nothing freer than Gift. Gifts are free, freely-free; certainly *Christ* (the Gift of God) is so. The Gifts of Men are many times without desert, & sometimes without desire; but *Christ* (the Gift of God) is at all times without *desert*, and sometimes without *desire*. Is not that a lofty as well as a
Joh. 3. 16. lovely strain? *So God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*. In this verse are shewed these four concurrent causes of Redemption, and Salvation.

1. The *Impulsive* Cause. This is the Love of God, which can have no cause but it self. God loved the world. He loved MAN-KIND. God loved all that he made. He loved a *sinning* world, though he loved not the *sins* of the *world*.

2. The *Material* Cause. This is the price

price of Redemption, his only begotten Son. A SON, not a SERVANT: A *begotten* Son, not an *adopted* Son: A Son by *Nature*, and thus an only (ſo) begotten Son.

The *Inſtrumental* Cauſe. This is Faith in Chriſt; That whoſoever believeth in him ſhould not periſh. Here is the *Object*, or *Terminus*, which is the *Perſon* of *Chriſt*; here is alſo the *Inſtrument*, or *Medium*, which is *Faith*. 3.

The *Final* Cauſe. This is eternal life. *But have everlaſting life.* And this is uſhered in with a SO. *So God loved the world, &c.* This SO is without an AS. Here is the *Emphaſis*, SO; a SO to a wonder; a SO above all wonder. This ſignifieth the *vehemency* of his *Love*, ſaith *Chryſoſtom*. Chriſt loved ſo vehemently, ſo admirably, ſaith *Polanus*. Oh my Soul! live and die thou in the contemplation of this ſweet Text and Truth; ſweeter than the *Honey*, or the *Drops* from the *Honeycomb*; *For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* 4.

This *Sic* is without a *Sicut*.

Three things make a Gift freely-free,

1. The GREATNESS of the GIVER. The GIVER is a GOD; yea, the GOD of GODS. *Your God is the God of Gods.* The DONOR is a DEITY; and according to the *Dimenſion* of the DONOR, is the *Dimenſion* of the DONATIVE.

Deut. 10. 17.

2. The GREATNESS of the GIFT. The *Gift* is *Chriſt*; a great and good one; a high and holy one; a pure and precious one; a worthy and wealthy one. The *Giver* is *God*; the *Gift* is *Chriſt*. The *Father* giveth Gifts like to himſelf; thus he did in giving *Chriſt*, who hath on his veſture, and on his thigh a Name written, KING of KINGS, and LORD of LORDS.

Rev. 19. 16

3. The UNWORTHINESS of the OBJECT, unto whom this Gift is given. This is MAN; a lapſed man. The *Object*, or *Subject*, unto whom *Chriſt* is given, is an ENOSH, a ſorrowful, wretched, and miſerable man, as the word ſignifieth. *This is a faithful ſaying, and worthy of all acceptation:* The Apoſtle in this word (ſaith one) hath reſpect to the *Jewiſh Cabala*; that which is authentick, certain, and undoubted, is called CABALA; there muſt

Leigh.

muſt be no doubting of this Truth: But what is this ſaying? *That Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief.* Of whom I am Firſt, ſo the Greek: Not as to time, but as to malignity; not *abſolutely* a greater ſinner than the *Phariſees*, who ſinned againſt the holy Spirit, but of ſinners that are to be ſaved. I am FIRST; not only of the firſt *Form* of *Sinners*, but alſo of that firſt Form, am the *Firſt* of *Sinners* in mine own apprehenſion. 1 Tim. 1. 15. πρῶτος.

CHRIST is a *ſuitable* GIFT. Can any thing be ſo ſuitable for the hungry as Bread? *Chriſt* is *Bread*; yea, the BREAD of LIFE. Can any thing be ſo ſuitable for the thirſty as Water? *Chriſt* is *Water*; yea, the WATER of LIFE. Chriſt is a *ſuitable* Gift; an *adequate* Gift; a Gift that will *quadrare* with every condition. *My God ſhall ſupply all your need, according to his riches in glory* (or of grace) *by Chriſt Jeſus.* Art thou dark, and haſt no *Proſpect* of that within the *Vail*? Chriſt enlightens. Art thou dead, and doth thy pulſe beat weakly in the *Church*, and in the *Cloſet*? Chriſt enlivens. Art 4. Phil. 4. 19.

thou ſick, and art thou ſtanding upon the *Brink* of *Eternity*? Chriſt heals. Art thou proud, looking upon thy ſelf in a magnifying, and multiplying *Glaſs*? Chriſt humbles. Art thou doubting, and not able to ſay, my *Lord*, and my *God*? Chriſt reſolves. Art thou poor, and haſt only the 6th chapter of *Matthew* to live upon? Chriſt enriches. Art thou ſtraitned, and not able to give *vent* to thy *Soul*? Chriſt inlarges. Art thou diſtreſſed, and are thy *Fears* multiplied? Chriſt relieves. Art thou tempted, and do thy *Temptations* come like *Waves*? Chriſt ſuccours. Art thou hard, and is thy *Heart* like an *Adamant*? Chriſt ſoftens. Art thou deſerted, and is it *night* with thy *Soul*? Chriſt ſmiles. 'Tis he that ſaith to the Soul, as the old man did to the Levite, *Let all thy wants lye on me.*

Judg. 19. 20.

5. CHRIST is a *ſeaſonable* GIFT. There is a *ſeaſon* for all things, and ſome things are not ſo good as in their ſeaſon; but *Bread* is alwaies in ſeaſon; thus *Chriſt* is. *In due time Chriſt died for the ungodly.* According to time, or ſeaſon (ſo the Greek) Chriſt died for the ungodly; that is (as the Apoſtle elſewhere expreſſeth

Rom. 5.6

Κατὰ καιρὸν.

expreſſeth it) when the fulneſs of time came. *In the fulneſs of time God ſent forth his Son.* When the fulneſs of time came, as to fulneſs of Grace; fulfilling promiſes; fulfilling the Law, and the Prophets; God ſent forth his Son, out of *Himſelf*; or from his *Eſſence*; or from *Heaven*; what then? *made of a Woman: A Woman ſhall compaſs a Man. Adam* was made without a *Man*, or a *Woman: We* are made of a *Man*, and a *Woman: Eve* was made of a *Man* without a *Woman*; *Chriſt* was made of a *Woman* without a *Man*; he was *made under the Law*; not only under the *Ceremonial* Law, as he was a JEW, but alſo under the *Moral* Law, as he was a MAN: *To redeem thoſe that were under the Law*; under the YOAK of the *Ceremonial* Law, and under the CURSE of the *Moral* Law: *That they might receive the adoption of Sons.* HE was made the SON of MAN, that HIS might be made the SONS of GOD. For *Peter* to be ready to ſink, and for *Chriſt* to keep his head above water, was not this in ſeaſon? For the Knife to be at the throat of *Iſaac*, and for *God* then to provide a Lamb for a burnt-offering, Gal. 4. 4.

was not this in ſeaſon? For *Daniel* to be in the DEN of the LIONS, and for *God* to ſtop the MOUTHS of the LIONS, was not this in ſeaſon? For the THREE *Children* to be in the FURNACE, and for *Chriſt* then to make the FOURTH, was not this in ſeaſon? For a perſon to cry, ah, there is but *Breath* between *Time* & *Eternity*! ah, but another *Pain*, or another *Pang*, and I go to the grave of ſilence! ah, but another *Fit*, or another *Fainting*, and I am for another world! but for *Chriſt* to appear now as a *Saviour*, and *Sacrifice*, and *Surety*, is not this in ſeaſon?

6. CHRIST is an *amiable* GIFT.

Pſal. 84. 1. We read of amiable Tabernacles; *How amiable are thy Tabernacles, Oh Lord of Hoſts!* If theſe Tabernacles (or dwelling-places) were the high place at *Gibeon*, where the *Tabernacle* was, and in *Jeruſalem*, where the *Ark* was (for in both theſe places God dwelt, and was worſhipped) yet what were theſe to CHRIST, who is a taking and a making *Beauty*? who is a *Beauty* without a *Spot*? The MOON hath her *ſpots*, but the SUN hath none. The CHURCH is compared to the MOON, but

CHRIST

CHRIST is compared to the SUN. *Unto you that fear my Name ſhall the Sun of Righteouſneſs ariſe with healing in his wings.* Though the Woman be *cloathed* with the *Sun*, yet *Chriſt* (not the *Church*) is the *Sun*. Was not *Abſalom* a *Black* to this *Beauty*? Though he was a *Beauty* as to his *Body*, yet he was a *Black* as to his *Soul*. Chriſt had the perfection of NATURE as he was MAN, and the perfection of GRACE as he was GOD. Certainly he muſt needs be a *Beauty*, that can make a *Black* a *Beauty*; but thus *Chriſt* doth. *Thy renown went forth for thy beauty, but thou waſt made perfect through the comelineſs which I put upon thee, ſaith* Jehovah *God*. Chriſt is ſo lovely, that take but a proſpect of him, and thou falleſt in love with him. Mal. 4. 2. Ezek. 16. 14.

7. CHRIST is an *amicable* GIFT. This Chriſt may be ſpoken with. The *Caligula's* and *Cæſars* of the world; the *Dons* and *Moguls* of the world; the *Sauls* and *Sennacheribs* of the world, they are ſo high and lofty, that but few can ſpeak with them; but CHRIST, though he be near unto GOD, next unto GOD, yet he may be ſpoken with.

Mary

Mary, the *Sinner* of the *City*, may ſpeak with *Chriſt*, the *Saviour* of the *world*.

Joh.20.16 This is evident; *Chriſt ſaid unto her*, Mary; *ſhe ſaid unto him*, *Maſter*. Though *Enemies* will not ſpeak one with another, yet *Friends* will. A *Friend* is another *Self*. This was the *Motto* of *Valentinian*, *An old Friend is the beſt*. *Chriſt* is an old *Friend*, for ſo he hath been (declaratively) ever ſince the LAPSE of ADAM. The *Church* hath *Chriſt* for her *Friend*, and one Friend may ſpeak with another. *This is my Beloved, and this is my Friend, oh Daughters of* Jeruſalem!

Amicus veterrimus optimus.

Cant.5.16.

8. CHRIST is a *deſirable* GIFT. Chriſt Jeſus (the Gift of God) is the *Object* of the *Deſire* of all that are actually his in all Nations. *I will ſhake all Nations, and the deſire of all Nations ſhall come, and I will fill this houſe with glory, ſaith Jehovah of hoſts.* What was ſaid of a ſinful *Saul*, may much more be ſaid of a ſinleſs *Surety*; but was this ſaid of *Saul*, *On whom is all the deſire of* Iſrael? *Is it not on thee, and on all thy Fathers houſe?* What then may be ſaid of Chriſt? is not HE the *Deſire* of HIS? Ask a *convinced* perſon

Hag.2.7.

ſon (that hath been ſailing by the gates of *Hell*, and been dreading a dropping into *Hell* every moment) what he deſires above all things in the world, and he will tell you a CHRIST, the GIFT of GOD; a *Chriſt* or I die, and am damned too; a *Chriſt*, or *Death* comes, and *Damnation* follows. Ask a deſerted perſon, that is without *Sun-light*, or full ſhines and ſmiles of the *Face* of *God*; that is without *Moon-light*, or the leaſt glance and glimpſe of the *Face* of *God*; that is without *Star-light*, or a *commemoration* that ever *God* and the *Soul* met in a *promiſe*, what he would have above all things in the world, and he will tell you a CHRIST, the GIFT of GOD; a *Chriſt* (above) all; a *Chriſt* (under) all; a *Chriſt* (after) all; none to *Chriſt*; none but *Chriſt*, ſaith this perſon. *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee.* Pſa. 73. 25.

9. CHRIST is a *delectable* GIFT. As Chriſt is the Object of *Deſire*; ſo he is the Object of *Delight*. He, who is the *Object* of the Father's delight, muſt needs alſo be their delight who are the Father's; but Chriſt is the Object of the

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Isa. 42. 1. the Father's delight. *Behold my ſervant whom I uphold; mine elect, in whom my Soul delighteth.* Was it ſaid of a TITUS, that he was the *Delight* of MANKIND? what then may be ſaid of a JESUS? 'Tis infinitely more true of a JESUS than of a TITUS. Let the *Church* (who beſt underſtood *Chriſt*) ſpeak; *I delighted, and ſate down under*
Cant. 2. 3. *his ſhadow, and his fruit was ſweet to my taſt.*

10. CHRIST is a *durable* GIFT. Many Gifts are the worſe for the wearing, but Chriſt is not. Worldly Gifts are *tranſient*, this Gift is *permanent*; they are like *Jonah*'s *Gourd*, which came up in a night, and periſhed in a night; like the *Apples* of *Sodom*, more in *ſhew* than in *ſubſtance*; but *Chriſt* is a *du-*
1 Joh. 5. *rable*, and a *ſubſtantial* Gift: *He is the*
20. *true God, and eternal life.* Gold and Silver may be given, and loſt; a Bag, and a Barn, may be given, and loſt; a Ship, and a Shop, may be given, and loſt; but CHRIST (the GIFT of GOD) cannot be loſt. Though a Soul truly gracious may (for a time) be at a *loſs* about him, yet he cannot *loſe* him: he may *partially*, but not *perfectly* be *loſt*.

loſt. He was not made after the Law of a carnal commandment, but after the power of an endleſs life. Here is a negative, and a poſitive part: He was not made after the Law of a carnal Commandment; there's the negative part: *Chriſt* was not *conſecrated* unto his *Prieſthood* (as thoſe Legal *Prieſts* were) by external purification, and ſanctification, after the Law; conſiſting of external Unctions, Purgations, Oblations, *&c.* ſerving purely for the ſanctifying of the perſon from Legal pollutions: But after the power of an endleſs life; there's the poſitive part: After the Power of God, or Unction of the Spirit of God, that he might be an everlaſting Prieſt. Heb. 7. 16.

CHRIST is an *incomparable* GIFT. 11.

As GOD is an incomparable GIVER; ſo CHRIST is an incomparable GIFT. Thus Chriſt was in the Eye of the Church: *My Beloved is White and Red.* White and Red, as they are the beſt temperature of Man; ſo they are the natural, and the native Badges of Beauty: *The chiefeſt among ten thouſands.* Having the *Banner* above ten thouſand; or having *Banners* over ten thouſand; Cant. 5. 10. *Ainſw.*

thouſand; or, being *bannered* above ten thouſand. The chieteſt or ſelect among ten thouſand; ſo the *Septuagint*. A certain number put for an uncertain, or for an innumerable multitude. A STANDARD-BEARER among ten thouſand. What is ſaid of an *Interpreter*, is much more true of an *Interceſſor*; but an Interpreter is one of
Job. 33. 23 a thouſand: *If there be an Interpreter, one among a thouſand.* He that rightly expounds the text of a troubled *Conſcience*, and interprets the mind of God unto ſuch a ſoul, is a CHIEF, the FLOWER of a THOUSAND; a MAN of MEN. Thus CHRIST is the ELECT of all the multitudes in all the world: Bring all *Armies* of *Men* together, or an ARMY of MANKIND; make choice amongſt them all, and ye cannot find ſuch another as *Chriſt* is; he is the CHOICE of all the ten thouſands that are in the world. Was it ſaid of a JOSEPH, Is there ſuch a man as this man, in whom the Spirit of God is? What then may be ſaid of a JESUS? he is White and Red, the STANDARD-BEARER among all the thouſands in the world.

CHRIST

CHRIST is a GIFT without COMPARE; yea, a GIFT without a COMPETITOR. Was it ſaid of a ſinful creature, a *Cæſar* or *Nothing*? What may be ſaid of a ſinleſs Chriſt then? A CHRIST or NOTHING. *This Wiſdom is more precious than Rubies; and all the things thou canſt deſire are not to be compared with her.* He is the PEARL of great price, of greateſt price.

Aut Cæſar, aut Nullus.

Prov. 3. 15.

CHAP. III.

REMARKS *upon* CHRIST *the* GIFT *of* GOD.

IF CHRIST be the GIFT of GOD, then the *Reflections* and *Remarks* follow by way of Caution and Counſel, by way of Terrour and Triumph.

By way of CAUTION. This USE hath a double ASPECT; it looks to the Soul (in) Chriſt, and to the Soul (out) of Chriſt. 1.

To the Soul (in) Chriſt. Art thou in CHRIST? be cautioned then 1.

of

of taking *Sanctuary* ſhort of him. If ever thy Soul arriveth at CONSOLATION, thou muſt paſs thorow an APPREHENSION of *Chriſt*, unto an APPLICATION of *Chriſt*. The *Bed* of another will not *reſt* thee; the *Garment* of another will not *warm* thee; the *Meat* of another will not *nouriſh* thee; thou muſt have a *Bed* of thine own, *Cloaths* of thine own, and *Meat* of thine own, in order to reſting, covering, and nouriſhing. The Apoſtle had the *Notion* and *Experience* of this, when he ſaid, *Who loved me, and gave himſelf for me.*

Gal. 2. 20.

Meum & Tuum.

MINE and THINE, are words of PROPRIETY in SPIRITUALS as as well as CIVILS. What unto thee is (this) CHRIST, if he be not (thy) CHRIST? Thoſe PRONOUNS (*Me, Thee, My, Thy, Mine, Thine*) are MONOSYLLABLES of LOVE, and drop (like HONEY-COMBS) with ſweetneſs of *Affection*. The *Sweetneſs* of the PROMISES (ſaith *Luther*) is couched in PRONOUNS, as *Me* and *Thee*; as *My* and *Thy*; as *Mine* & *Thine*.

Voces amatoriæ.

2. To the Soul (out) of Chriſt. Art thou out of CHRIST? be cautioned then againſt *undervaluing* this *unparalleld*

leld and *unvaluable Gift*. We read of ſome who *tread under foot the Son of God*. The Word here (tread under foot) noteth by tranſlation *extremity* of *Contempt*. Thoſe things which we diſvalue, and deſpiſe, we tread under foot. They (who tread the *Truth* of *Chriſt* under foot) by a malicious reſiſting, and perſecuting of it, do (as it were) tread *Chriſt* himſelf under foot. Now, if he that deſpiſed the law of *Moſes* died without *mercy*, certainly then he is like to die with a *Witneſs*, to die with a *vengeance*, to die and be *damned*, that treads under foot the *Son* of *God*. Would not he be accounted a *Beaſt* or a *Bonner*, a *Caligula* or a *Nero*, a *Miſcreant* or a *Monſter*, that ſhould tread under foot an innocent *Infant*, and tread out his *Bowels*? God took it very ill that the *Iſraelites* diſvalued the *Manna*, but how will he then take it if the Soul ſhall diſvalue *Chriſt*, and tread him under foot? Heb. 10. 28, 29. καταπατέω.

By way of COUNSEL. This *Uſe*, hath the like *Aſpect*, looking unto a perſon (in) Chriſt, and to a perſon (out) of Chriſt. 2.

To a perſon (in) Chriſt. Art in *Chriſt*? 1.

1. Take then a *Prospect* of the *Reason* why *Christ* was given. Christ was given in order to Salvation. Ah, what a dreadful *Morsel*, and *Draught* is *Damnation*! If damnation be a (sharp) *Cup*, then Salvation is a (sweet) one. As *Joseph* was sold, so Jesus was sent in order to life. *I am*

Gen. 45. 4, 5. *Joseph your Brother, whom ye sold into Egypt, but be not grieved, for God did send me before you to preserve life.* Thus *Jesus* was sent in order to life; but there is a considerable difference between the TYPE and the ANTITYPE. 'Tis true, JOSEPH was *sold* in order to natural life, but JESUS was *sent* in order to spiritual, and eternal life. *I am come that ye might have life,*

Joh. 10. 10. *and that ye might have it more abundantly.* In which words, we have the Person himself that speaks; the persons (of) whom and (unto) whom he speaks; the Subject matter also of the Speech.

1. The PERSON *Speaking*. I. 'Tis a *Christ* that speaks, and he was the profoundest ORATOR that ever was in the world. I. 1, that was (from) God; that was (with) God; that (was) God, that

that (am) God; I. I, who came from God, and am going unto God; I. I, who am all (from) the Father; all (to) the Father; all (with) the Father; I. The perſon that *ſpeaks*, is *Chriſt*, the *Mouth* of the *Father*; the *Mouth* of *Heaven*. MOSES, is a MUTE, and ſpeaks not; the MESSIAH is the MOUTH, and he ſpeaks. *God (in theſe laſt dayes) hath ſpoken unto us by his Son. Heb.* 1. 2.

2. The *perſons* (of) whom, and (unto) whom he *ſpeaks*. Theſe were the ſheep. *Verily, Verily, I ſay unto you, I am the door of the ſheep. Jo.* 10. 7.

3. The *Subject-Matter* of the *ſpeech*. Herein there is his coming, and the end of his coming.

1. His COMING. I am come. I am come out of the WOMB into the WORLD. I am come out of the BOSOM of my FATHER, and out of the WOMB of my MOTHER, into a wide and wicked world.

2. The END of his *Coming*. That they might have life; life here, and life hereafter; life (from) God, and life (with) God; a life of *Grace*, and a life of *Glory*; a *Heaven* here, and a *Heaven* hereafter; a Heaven (upon) earth,

and a Heaven (after) the Earth: But what follows? And that they
Perisſon. might have it more abundantly. Here is life and this life *Grace* and *Glory*, *Pſa.* 84. 11. yea, and this more abundantly. The word (abundantly) ſeems to ſignifie not only *exceedingly*; but alſo *exceſſively*. Thus, here is the coming of Chriſt, I am come: I came (from) GOD, not leaving HIM; I go (to) GOD not leaving HIS: I am come that they might have life, and that they might have it more abundantly; more firmly and freely, and fully than ever: there is the end of his coming. Thus Chriſt was given that he might
Joh. 3.17. be the Saviour of the world. *God ſent not his Son into the World to condemn the world, but that the world through him might be ſaved.* The firſt coming of Chriſt was not to judge (that ſhall be at his ſecond coming) but to propound terms of GRACE and PEACE, that JEWS and GENTILES *believing* (in) him, might be *Saved* (by) him.

2. Art in CHRIST? Take alſo a PROSPECT of the *Freeneſs* of the *Giver*, and of the Gift.

1. The FREENESS of the GIVER. The *Father*, was a VOLUNTEER

in

in giving the *Son*. This is evident (*Joh.* 6. 32, 33.) Moſes *gave you not bread from Heaven*: He could not ſo much as give you that periſhing bread the *Manna*, (which was temporal and typical) the giver of this bread was *God*; but there is better bread; living bread; Yea, the bread of life: *My Father giveth you the true bread from heaven. 'Tis a Chriſt that ſpeaks*, and of himſelf he ſpeaks: *For the bread of God is he which came down from Heaven, and giveth life to the world.*

The FREENESS of the GIFT. The *Son* was a *Volunteer* in the giving of *Himſelf*. This is as evident (*Tit.* 2. 14.) *who gave himſelf for us*. That is, who gave himſelf to death for us. He gave his Soul and Body; he gave his LIFE, which indicateth the VOLUNTARINESS of his DEATH. 2.

Art in CHRIST? Believe then that *God* giveth gifts like unto *himſelf*. It is ſaid of ARAUNAH (2 *Sam.* 24. 23.) *that he gave like a King*. It may be ſaid of GOD, that he gives like a GOD, for he giveth a CHRIST, who is the GIFT of GIFTS. *God* gave EVE (the Mother of all living) unto unfallen ADAM, but *God* giveth CHRIST 3.

(the Father of all living) to fallen ADAMITES. *God* gave unto ESAU mount SEIR. but unto the CHURCH, he giveth a CHRIST. *Christ*, is not only ETHNAN (a gift) but also ELNATHAN (Gods gift) according to the signification of the words. ALEXANDER the GREAT (if he had right to give) gave like himself, for being asked a PENNY, he gave a CITY. Thus GOD (in giving CHRIST) gives like himself, for *Christ* is HANNIEL, the *Gift* of *God*, as the word signifieth. Unto OTHNIEL did CALEB give ACHSAH as a *wife*, but unto the CHURCH doth GOD give CHRIST as a *Husband*. CALEB gave unto ACHSAH his *Daughter*, the upper, and nether springs, but 'tis GOD
Joh. 3. 18. that gives unto his *Sons* and *Daughters* a CHRIST, who is a *Son*, an only Son; an only *begotten* Son. The Gifts of of God are not Giftless-Gifts; it's worthy *receiving* what God thinks worthy *giving*, and CHRIST is NATHANIEL, the Gift of God, as the word signifieth. One DAVID (a *Captive* to the *Turks*) being redeemed, and arrived at ALECTUM in SCOTLAND, in memorial thereof he called it
Dei Donum. DUN-

DUNDEE, or, the Gift of God. The *King* of *Israel* gave the *Queen* of *Sheba* whatever she asked, besides the gifts of his royal munificence. Thus GOD gives above *deserts*, and above *desires*, besides royal Gifts of royal beneficence; for he giveth a CHRIST; he giveth the sure mercies of David. *I will give thee for a covenant of the people, for a light of the Gentiles.* The gift of CHRIST is the HYPERBOLE of LOVE; the highest NOTE that ever *Love* reached. Isa. 42. 6.

4. Art in CHRIST? then (thorough grace) lay up, and lock up this GIFT. With great persons rich *Jewels* (if they cannot look thorough them) are great things; these are laid up in a *Closet*, and locked up in a *Cabinet*. A person of worldly *grandeur* and *glory*, of terrene *quality* and *quantity*, will not lay her PLATE and PEARLS, her DIAMONDS and JEWELS, in a vulgar *Place*, and expose them to vulgar *Prospect*, but lock them up in a place of the greatest *Secresie* and in order to the greatest *Security*. Is not CHRIST the JEWEL of JEWELS? Is not he the PEARL of PEARLS? Let him then be laid up, and locked up, for he

is the gift of God. *Aaron was to take a pot* (*Exo.* 16. 33.) *and to put Manna therein, to lay it up before the Lord.* The Apoſtle (following the common Greek verſion) tranſlateth it *golden pot* (*Heb.* 9. 4.) Three things were laid up in the ARK; the POT of MANNA; the ROD of AARON, & the TABLES of the COVENANT. Now was the pot of *Manna* to be laid up before JEHOVAH (that is, before the *Ark* of *Teſtimony*, which was a ſign of Gods preſence) and ſhall not CHRIST (the *Gift* of *God*, and *Manna* in the *Antitipe*) be laid up, and locked up in the *Heart* of a perſon given unto him, and unto whom he is given? CAMELIA (the MOTHER of the GRACCHI) having pointed to her CHILDREN, ſaid, *Theſe are my Ornaments & Jewels*: But JOHN pointed to JESUS, and was he not therein more than a prophet? The *Prophets* did *predict* the coming of *Chriſt* after many years, but *John* had the *dignity* to *point* at him; *Behold the Lamb of God, which taketh away the ſins of the world.* Every word is emphatical: He makes here an *oppoſition* between CHRIST, and the PASCHAL-LAMB

Hæc ſunt Ornamenta mea.

Joh. 1. 29.

LAMB of MOSES, which may be called the PASCHAL-LAMB of MAN. Mine eyes (saith *Luther*) shall behold nothing else but this inestimable price, my Lord and Saviour, Jesus Christ. How can I buy that for a *Farthing* which cost many *Talents* of *Gold*? The LAW with all the works & righteousness is but as a *Farthing* in compare with CHRIST, the GIFT of GOD. This Christ is the *Pearl of great price*, and is it not pity but he should be laid up, and locked up in the hearts of those for whom he died, and within whom he liveth? Mat. 13. 46.

Art in CHRIST? Bless *God* then (thorough grace) for this *Gift*. 'Tis storied of CODRUS (the *King* of *Persia*) that he gave his life for the good of his *Countrey*. Hath GOD (who hath *Bowels* of *Mercy*, as well as Beams of *Glory*) given CHRIST to thee, and to me, and shall we not bless him for this *Gift*? There is a common gift by providence, and a special gift by promise. 5.

There is a *common* gift by PROVIDENCE. Thus, the earth is given into the hands of the wicked. *Jeroboam* had 1.

the

the Kingdom of *Israel* given him, and so had *Jehu*. They served the providence of God, and the providence of
Act. 17. 26. God, served them. *God hath made of one blood* (of one ADAM) *all nations of men to dwell on all the earth, and hath determined the times before appointed, and the bounds of their habitation.* God hath (as it were) chalked out, and drawn a line, where the dominions and possessions, where the bounds and habitations of such men shall be extended, & where they shall be confined.

2. There is a special gift by PROMISE. Thus *Christ* is, who is the *Gift* of *God*. Upon the LAPSE of MAN (in the beginning of the *Creation*) God gave Christ in promise. *I will put enmity* (this is opposed to the AMITY and FAMILIARITY, that had been between the SERPENT, and the WO-
Gen. 3. 15. MAN) *between thee and the woman, and between thy seed and her seed; he shall break thy head, and thou shalt bruise his heel.* This is the first promise, and all after-promises are but as so many COMMENTS upon this first promise; and (after thousands of years) God gave Christ in person. *To you is born*

this

this day in the City of David *a Saviour, which is Christ the Lord.* a Luk. 2.11.
A ſpecial Gift by promiſe, is peculiar to Believers of the right ſtamp. Theſe enjoy earthly things by a Heavenly title; CHRIST is their CONVEYANCE, and his BLOOD is the beſt TENURE. *God* calls to *Solomon*, ask, what I ſhall give thee. *Shechem* ſaid unto the Father, and Brethren of *Dinah*, ask never ſo much dowry, and gift, and I will give it. *Ahaſuerus* ſaid unto *Eſther*; what is thy requeſt? it ſhall be given thee to the half of the Kingdom. *Herod* ſaid to *Herodias*, ask what thou wilt, even to the half of my Kingdom, and I will give it. Here are great PROMISES but none of theſe could give CHRIST; he is the GIFT of GOD, and wilt not thou bleſs GOD for this GIFT? *He that ſpeared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?* All things in order to a ſtate of GRACE, or of NATURE. All things coeleſtial and terreſtrial come to the CHURCH by, and through CHRIST, who is the greateſt gift that ever MAN *received*, or ever GOD *beſtowed*. How ſhall *God* deny us any thing, when he Rom. 8. 32.

hath

hath given us Christ, who is above all things? Oh my Soul! bless thou this GIVER for this GIFT. What are all other gifts without (this) *Gift*? what is not (this) *Gift* without all other gifts? Blessing God is *Angelical*, as well as *Evangelical* work, let this work *commence* here. This will be the work hereafter to cry *Hallelujahs* to the *Lord*, and to the *Lamb*, and who would not be of that coelestial Quire? QUEEN ELIZABETH (whose *Motto* was ALWAYS THE SAME) as she was passing thorough the *City* of *London*, a BIBLE was let down, which shee took, kissing it, and laying it to her heart, thanking the *City* especially for that *Gift*. Did she for the GOSPEL, and shall not the person (who is actually Christs) bless GOD for CHRIST, for he is the *Subject*, and *Substance*, and *Sum* of the *Gospel*? Will a man be thankful for a FARTHING, and wilt not thou bless God for a PEARL, who is able to pay all thy *Debts*, and to bear all thy *Charges*? Ah how should we be in the reflection of that truth!

Semper eadem.

Luke 17. 17. *Were not ten cleansed, but where are the nine?* 'Tis true, Christ asked (not that he

he was ignorant) but to reprehend ingratitude. I have healed ten, will none be thankful but this ſtranger? INGRATITUDE, is an *ignoble* SIN to GOD and MAN. Two *Heads* (ſaith BIAS) upon one *Body* is a monſtrous ſight, but one unthankful *Heart* in a *Boſom* is more odious to behold. Praiſing GOD on EARTH is a work as well as a *Reward*, but praiſing God in HEAVEN, is a *Reward* rather than a *work*. I find in a *tract* of the *Life* and *Death* of Mr. JESSEY, that he continued praiſing *God* to the laſt *Gaſp*; a little before *Death* ſealed up his lips, he often repeated theſe words: PRAISES FOR EVER, AMEN; AMEN: PRAISES to the AMEN FOR EVER & EVER, AMEN. The *Heathens* would not ſuffer an unthankful man to live. Hath *God* given thee *Chriſt*, and *Himſelf* in *Chriſt*; hath *God* given thee *Grace* in a *Chriſt*, and will he give thee *Glory* with a *Chriſt*? bleſs him then with the fruit of the LIP, & with the fruit of the LIFE. Heb. 13. 15. Phil. 1. 11. If we would bleſs God aright, we muſt (live) as well as (give) praiſe. *Thanks-living*, is the beſt way of *Thanks-giving*.

Can

Can we be truly ſaid to bleſs GOD for CHRIST, if there be any claſhing and enterfeiring between our WORDS and our WORKS? between our PRINCIPLES and PRACTISES? between our LIPS and our LIVES?

2. To a perſon (out) of Chriſt. Is *Chriſt* the *Gift* of *God*, and art thou without him? accept then of this GIFT. *Paul* bleſſeth God for putting it into the heart of *Titus* to accept of the exhortation.

Qu. 1. But what (may) this GIFT coſt me?

Sol. 1. HE may coſt thee thy LAND. If the *Lord* comes thy *Land* may go. If into thy *Heart* Chriſt cometh, out of thy *Houſe* thou mayſt be turned. *Whoſoever he be of you* (Luke 14. 33.) *that forſaketh not all that he hath*: Here is the univerſality of the Subject and Object; all muſt be forſaken in Judgment, Affection, Reſolution, and in reference to an actual Practiſe, if it ſtands in COMPETITION with CHRIST: Here is alſo the peremptorineſs of the Sentence; *he cannot be my Diſciple*. The WORLD, hath ever been a WORLD, though never free

from

from POLLUTION. The *World* must be forsaken, either as a SNARE, if it be a means to *Obstruct* GOOD, or *attract* to EVIL; or forsaken as a SACRIFICE, if GOD calls for it. Ah! what egregious Folly is it to lose a CROWN for a CRUM. It was a noble speech of THEMISTOCLES, who seeing a precious stone upon the ground bad another take it up; giving this reason for thou art not THEMISTOCLES. The things of the world are but for the world. This *Christ*, may cost thee this *world*. The *Hebrews* lost their *Goods*; Yea PAUL (*Phil.* 3. 8.) straines higher; *for whom I have Suffered the loss of all things.*

Mundus semper fuit Mundus, tamen nunquam Mundus.

2. HE may cost thee LIBERTY. Is not *liberty* a great *Mercy*? yet this may go if *Christ* comes. This was the *Motto* of JUSTINIUS the second EMPEROR, that *liberty is an inestimable thing*. A Christ cost *Paul* a prison. I *Paul a prisoner of Jesus Christ*. Eph. 3. 1. Not that he was imprisoned (by) Christ, but imprisoned (for) Christ. The RABBINS say of *Liberty*, that if the *Heavens* were *Parchment*, the *Sea Ink*, and every PILE of *Grass a Pen*, the praises of it could not be compared,

Libertas, res est inestimabilis.

or

or expreſſed. But a CHRIST (the GIFT of GOD) may coſt thee LIBERTY. Witneſs *Paul*, *In priſons more frequent, in deaths oft*, 2 Cor. 11. 23.

3. HE may coſt thee thy LIFE. Though *Life* be the TOP of all, yet this may go if Chriſt comes. LIFE is that which is the UNION of SOUL & BODY: Or (as the PHILOSOPER defineth it) it is the BOND, or COLLIGATION of SOUL & BODY together; yet this may go if Chriſt comes. *Nature* is an indulgent *Mother*, and where ſhe is *deficient* in one Kind ſhe is *redundant* in another. As DEATH is the greateſt *Deformity* and *Evil*, ſo LIFE is the greateſt *Excellence* & *Good*, and yet *Chriſt* (the *Gift* of *God*) may coſt thee thy LIFE. We read of ſome (*Rev.* 12. 11.) *who loved not their lives unto the death.* Though theſe *hated* not their lives, yet theſe *loved a Chriſt* (the *Gift* of *God*) above their lives, and expoſed to peril their *lives* out of *love* to *Chriſt*. We read (*Rev.* 20. 4.) of thoſe that were *beheaded for the witneſs of Jeſus*. Theſe died *violent* DEATHS, and ſo died all the APOS-

Def.

TLES

TLES but JOHN. Was not LIFE a great thing with the ROMANS, who judged it a notable example of publick *Clemency* to ſpare LIFE, where other *Puniſhments* were Sufficient? Yet Chriſt (the *Gift* of *God*) may coſt thee thy LIFE.

But what (muſt) this GIFT coſt me? *Qu.* 2.

It muſt coſt thee thy SELF. Thy SELF (whether *ſinful*, or *ſecond*, or *ſpiritual*) muſt go, if CHRIST comes. *If any man* (one, ſo the Greek) whether JEW or GENTILE, whether MAN or WOMAN: But what of this one? *will come after me, let him deny himſelf, and take up his croſs, and follow me.* It is not enough to leave that which we have, but we muſt alſo leave our ſelves. But whether ſhall we go out of our ſelves? we muſt leave our ſelves in reſpect of that which we have made our ſelves by SIN; and we are to remain our ſelves in reſpect of that which we are made by GRACE. *Sol.* *Matth.* 16. 24.

By way of TERROUR. Is *Chriſt* the *Gift of God*, but not given to *thee*? tremble then, for thy condition is deſperate, dangerous, and damnable. *At* 3.

that time (Eph. 2. 12.) *ye were without Christ.* He begins with CHRIST, who was the END of all the PROMISES, & *shadowed* out to the JEWS under all their TYPES. Art *Christless?* then thou art *Hopeless*, and *Heavenless.* Art *Christless?* then thou art *Strengthless* and *Spiritless.* Art *Christless?* then thou art *Graceless*, and like to be *Gloryless.* Ah! what truly awakened Soul would be in thy condition for the riches of both the INDIES. we have a saying, That it is a miserable thing to have been happy. A Soul (in) CHRIST is *happy* in the midst of his MISERY, but a Soul (out) of CHRIST is *miserable* in the midst of his HAPPINESS. He that hath not a *God*, nor a *Christ*, nor a *Soul* to *lose* cannot be *miserable*, but he that hath all these to *lose*, cannot be *happy.* There is an EBAL (the mount of cursing, *Deu.* 27. 13.) and from this MOUNT doth *God* speak to a *Christless Person.* The damned in HELL shall ever converse DEATH and DESTRUCTION. and yet never *die*, and be *destroyed.*

Miserum est fuisse felicem.

Obj. Ah! this is Sad, and shall I be left thus? May

May not I say to thee, as the King of *Israel* (under the SAMARIAN-FAMIN) said unto the woman, 2 *Kings* 6. 26, 27? *She cries unto him, help, oh Lord my King: but, he Said, if the Lord doth not help thee, whence shall I help thee?* But (if this may have a *gracious* INFLUENCE & TENDENCY) in order to the prevention of thy DESPERATION, and DAMNATION take these following *Directions.* *Sol.*

Make (through grace) faith of this GIFT. *Believe* (Acts 16. 31.) *in the Lord Jesus Christ*, ther's the PRECEPT: *And thou shalt be Saved*; ther's the PROMISE. Here is the SUBIECT, and that's SALVATION; here is the OBJECT, and that's CHRIST; here is the ACT, and that's FAITH. Believe in the Lord Jesus Christ, and thou shalt be saved. This brief *Answer* containeth the *Sum* of the *Gospel.* 1.

Wait at the GATES of WISDOM. *Be Swift to hear, slow to speak slow to wrath.* Jam. 1. 19. Here is a triple precept, Be Swift to hear: There must be a *Promptitude* to the 2.

Duty, and of the *ſpirit* to cloſe with the mind of God. Slow to ſpeak: A man hath two *Ears*, and both open; he hath but one *Tongue*, and this is hedged in with *Teeth*. Slow to wrath: Is not *Anger* a ſhort *Hatred*, as *Hatred* is a long *Anger*? Is not *Anger* a *Paſſion* eaſily raiſed, but hardly ruled? *Be angry, and ſin not.* Be angry; there is the eaſieſt PRECEPT; and ſin not, there is the heardeſt PROHIBITION: The reaſon is obvious, becauſe 'tis never more hard for a man to forbear SIN, than when he doth not forbear ANGER.

Ira furor brevis.

3. Caſt thy ſelf at the FEET of CHRIST. There is *Salvation* in a *Chriſt*, venture upon him; Yea, venture upon him, for there is no Salvation out of him. MARY, did *ſit* at the FEET of JESUS, do thou *lie* at the FEET of JESUS: Caſt thy Self upon him, for he hath promiſed, *He that Cometh unto me I will not, not, caſt out of doors.* There are two Negatives to ſtrengthen the Affirmative; Not, not, *John* 6. 37. The QUEEN went to the KING with this reſolution, *If I periſh, I periſh.* Go thus reſolved unto CHRIST,

ου μη.

CHRIST, (the KING of KINGS) and *live* there; and *lie* there; and *die* there. Go (as a *ſinner*) unto a *Saviour*, and be not put off without *Grace* in order to *Glory*, and without *Sanctification*, in order to *Salvation*. Caſt thy ſelf upon CHRIST and ſay, Lord Jeſus, I ſhall be damned, or Saved; I would not be Damned, but Saved; Yea, I will not be damned, but ſaved, if thou wilt ſave me: Thou haſt the *Key of David, opening, and no man ſhutting, ſhutting and no man opening* Rev. 3. 7. Thou canſt let into thy SELF, and let into SION; thou canſt *keep* out of HELL, and let into HEAVEN; Lord Jeſus, *Sanctifie* me, and *Save* me, for I reſolve if I periſh, to periſh at the FEET of MERCY. Art in earneſt? ſo am I, and will ſend that PRAYER along with thee (with a little variation) in thy going to JESUS, that JACOB ſent along with his SONS upon their going to JOSEPH (*Gen.* 43. 14.) *God almighty give thee mercy before the Man*; before the MEDIATOR between GOD and MAN (1 *Tim.* 2. 5.) the MAN CHRIST JESUS, who is the GIFT of GOD.

4. By way of COMFORT. Is *Christ* given to THEE? triumph then, for thy condition is *gracious*, and shall be *glorious*. Hath GOD given thee CHRIST? then drink of the brook by the way, and lift up thy head. Hath *God* given thee *Christ*? be joyous then, for he hath given thee more then if he had made another world, and given it thee. There is a GERIZIM (the mount of blessing) and from this MOUNT doth GOD speak to THEE, unto whom CHRIST is *given*, *Deu.* 27. 12. when ALEXANDER M. gave a CITY (to the poor man that asked a PENNY) the poor man wonders, and tells him it was too much for him to *receive*; but (saith ALEXANDER) 'tis not too much for me to *give*. Dost thou say, the SON is too much for me to *have*? but he is not too much for the FATHER to *give*. Hath *God* given thee CHRST? then thou hast a right to ALL, by VERTUE of this GIFT. He that hath him who is ALL, and hath ALL, hath ALL. Hath *God* given thee *Christ*? then thou hast a right to the CREATURE, and a right to the CROWN;

Qui habet habentem omnia, habet omnia.

a right to the EARTH, and a right to HEAVEN. *All things* (1 Cor. 3. 21, 22, 23.) *are yours*: As it is true no more than all things (can) be yours, it is as true no less than all things (are) yours: But what are these things? *Whether Paul, or Apollo, or Cephas*: varieties of gifts are yours: the highest, and the lowest *Ministers* are yours: But what follows? The *world*, that's yours: Yea *life* and *death*; All *conditions* and *events* are yours: Yea, *things present, and things to come*: A *Blessed* State, and a State of *Blessedness*; a State of GRACE, and a State of GLORY; a HEAVEN here, and a HEAVEN hereafter: *All are yours*: But who are THESE? They are CHRISTS: *And ye are Christs and Christ is Gods.* If CHRIST be YOURS, ALL is YOURS. These, are great HEIRS, and look like ISAACS. Was not ABRAHAM (accor- to the *Narrative* of his *Servant* in the Sacred *Story*) very rich? *Jehovah hath blessed my master greatly, and he is become great; he hath given him flocks, herds, silver, gold,* &c. *and unto Isaac hath he given all that he hath.*

Christus meus & omnia.

Gen. 24. 34, *&c.* Thus (those who are *actually* CHRISTS) are HEIRS, they are as *Isaac was* (according to *Isaac*; so the Greek) *Children of the promise*, Gal. 4. 28.

κτ' Ἰσαάκ.

But to end this SECTION; Is CHRIST given to THEE? sorrow not then as one without hope, for, if CHRIST be thine, ALL is thine: ALL is thine in PROMISE, and ALL shall be thine in POSSESSION. As thou hast a right to the EARTH, so thou hast a right to HEAVEN (which is the PRESENCE of all GOOD, and the ABSENCE of all EVIL) if CHRIST be thine, who is the GIFT of GOD.

ΔΟ'ΞΑ ΘΕΩ.

THE

THE Spiritual Seeker.

SECT. III.

Of Spiritual Supplication.

CHAP. I.

A DISQUISITION *after the* TRUTH *of it.*

That *Seeking* GOD and CHRIST is *impoſed*, and conſequentially *incumbent*, is ſo evident, that he who runs may read it.

'Tis true all (without exception) are to ſeek GOD and CHRIST, for PRAYER is (natural) *worſhip*, and *Peter* (Acts 8. 22.) calls upon *Simon Magus to pray*; but the preſent ESSAY is a *Diſcuſſion* of *Spiritual* SUPPLICATION; now none can *Spiritually*

(*Spiritually*) *pray*, but thoſe (*Zach.* 12. 10.) who have the *ſpirit of grace, and of Supplication*: upon theſe therefore is the DUTY univerſally impoſed, and univerſally incumbent. That this Sacred TRUTH (in the Sacred SCRIPTURE) hath a Sacred SUFFRAGE, is evident, and TEXTS might be multiplied in order to the evincement of it. Thus (1 *Chro.* 16. 11.) *Seek Jehovah and his ſtrength; Seek his face continually.* In this Text there is the *Act*, ſeek: The *Objects*, the Lord, his Strength and Face: The *Duration* alſo of the *Act* upon the *Objects*, continually. So (*Amos* 5. 6.) *Seek the Lord, and ye ſhall live.* Seek *Jehovah*; the Father, or Son; the Father and Son, ther's the *Precept*: And ye ſhall live graciouſly, and live glorioufly; live holily, and happily, ther's the *Promiſe*. There is alſo that *Synonamous* SCRIPTURE (*Iſa.* 55. 6.) *Seek ye the Lord while he may be found, and call on him while he is near.* Here is a Duty aſſerted, and a Direction annexed.

1. An aſſerted DUTY. And herein

1. The ACT. Seek and call. The Hebrew word for Seek is DARASH, which

which ſignifieth a diligent ſeeking, or ſaving: The Hebrew word for call is KARAH, which ſignifieth a crying greatly, and earneſtly. Seek and call. Theſe differ more in *Sound* than in *Senſe*, and the expreſſions are Synonomous.

2. The SUBJECTS. Ye. Seek ye. But who were theſe? Some reſtrain it to the JEWS, but may it not be interpreted of the GENTILES as well as the JEWS? whether they be *Jews*, or *Gentiles*, they ſeem to be *thirſting* ones (*Iſa.* 55. 1.) They ſeem to be perſons *ſenſible* of *ſin*, and *ſick* of *ſin*; wearied (with) ſin, and weary (of) ſin.

3. The OBJECT. *Jehovah*. Seek ye *Jehovah*. This is the FATHER, for that's his name (*Exo.* 6. 3.) *By my name JEHOVAH was I not known unto them.* Thisalſo is the Name of the SON (*Jer.* 23. 6.) *This is the name whereby he ſhall be called*, JEHOVAH OUR RIGHTEOUSNESS.

2. An annexed DIRECTION. While he may be found, and while he is near. Theſe Expreſſions are *Synonoma's* alſo, and differ more in *Sound* than

than in *Sense*. To seek GOD and CHRIST while they may be found, and while they are near, is to seek them NOW; to seek them while the ARK is in the CAMP. *Behold now is the accepted time; behold now is the day of Salvation.* 2 Cor. 6. 2.

CHAP. II.

An INQUISITION *after the* REASON *of it.*

But why is Spiritual *Invocation* upon FATHER and SON universally imposed, and universally incumbent upon all that are actually in CHRIST? Art in Christ? 'tis then thy *Duty* and thy *Mercy* to Seek *Christ*.

1. 'Tis thy DUTY, therefore *seek* CHRIST. For this ther's *Precept*, and *President*.

1. PRECEPT. *God* hath spoken, and who shall come after a God to speak? I think none dare but BEELZEBUB, and that *Italian* HYDRA, or *Roman* MONSTER, that is so near a kin to him, and that looks like his REUBEN.

The

The words of God, are the laws of Man. *Thus ſaith Jehovah, the holy one of Iſrael, and his Maker; ask me of things to come concerning my Sons, and concerning the work of my hands, command ye me*, Iſa. 45. 11. Good God, what a *Text* is this! As if an infinite ESSENCE had ſaid, no *Servant* ſhall be ſo ready to ſerve his *Maſter*, nor *Son* to ſerve his *Father*, as I will be ready to *ſerve* YOU. Hath not Spiritual SUPPLICATION (in this TEXT) a *Shadow* of OMNIPOTENCY inſtamped (as it were) upon it?

PRESIDENT. All Gods people, in all ages, have been a praying people, and by this have been diſtinguiſhed from other people, PRAYER being their PROPERTY, as well as their DUTY, 2.

But is *Spiritual* SUPPLICATION the *peculiar* PROPERTY, and *certain* CHARACTER of a *cordial* CONVERT? *Qu.*

Inſtances might be multiplied, and a cloud of witneſſes produced to evince the *Solution* of this *Queſtion*. I will ſingle out ſome Perſons that have been *cordial* CONVERTS, and *ſpiritual* SUPPLIANTS. *Sol.*

ABRA-

1. ABRAHAM. His *Name* is changed (*Gen.* 17.5.) from ABRAM a high *Father*, to ABRAHAM, the *Father* of a *Multitude*. His *Nature* is alſo changed for he is called (*Rom.* 4. 16.) *the Father of the faithful*; and (Jam. 2. 23.) *the friend of God*. This *great* Man, was a good Man; and as he was a cordial CONVERT, ſo he was a Spiritual SUPPLIANT. Upon an intimation from the God of Gods unto *Abraham*, that he was ready to rain (as it were) HELL out of HEAVEN upon SODOM, *&c.* (*Gen.* 18. from the 17 *v.* to the 33.) and the Cities of the plain, *Abraham* becomes an *Interpoſer*, and an *Interceſſor*. He begins with FIFTY; *peradventure there be fifty righteous within the City*; and deſcends gradually to TEN; *peradventure ten ſhall be found there*; *and Jehovah ſaid, I will not deſtroy it for tens ſake.* Here was but asking and having; GOD *anſwered* ſo long as ABRAHAM *asked*; and who knows but if ABRAHAM had *deſcended* lower, GOD had *condeſcended* lower? 'Tis true, ABRAHAM deſcended not to fewer than TEN;

TEN; the Hebrew Doctors give this reaſon; in the generation of the FLOOD there were eight perſons (*Noah*, his Wife, three Sons, and their three Wives) yet the WORLD was not ſpared for their ſakes. Was not *Abraham* a *cordial* CONVERT, and a ſpiritual SUPPLIANT?

ISAAC. *Iſaac* (Joy as the word ſignifieth) was a *cordial* CONVERT. *In Iſaac* (Heb. 11. 18.) *ſhall thy ſeed be called.* This ISAAC, was a TYPE of JESUS. As *Iſaac* was Heir to *Abraham*, So CHRIST was *appointed heir of all things.* ISAAC, muſt have the KNIFE at his THROAT; JESUS muſt have the SPEAR in his SIDE. This *Iſaac*, as he was a cordial *convert*, ſo he was a ſpiritual *Suppliant*, he went forth to *meditate in the field at the even-tide.* Gen. 24. 63. To meditate, or to pray, ſo the *Chaldee*; but the *Hebrew*, and the *Greek* read it, to exerciſe himſelf: And *Iſaac* went out to exerciſe himſelf in the field; which comprehendeth both MEDITATION and SUPPLICATION. *Meditation*, is a bleſſed INCHOATION, or begining to *Supplication*: and *Supplication* is a bleſſed CONCLUSION

2.

Ainſ.

CONCLUSION, or ending of *Meditation*; therefore is this double reading, to meditate or to pray. We ſhould go from the *Angelical* DUTY of MEDITATION, to the *Evangelical* DUTY of SUPPLICATION.

3. JACOB. Jacob (a *Supplanter* as the word ſignifieth) was Supplanted, tranſplanted, and implanted into the root, and fatneſs of the true Olive-tree. This Father of the PATRIARCHS (called alſo ISRAEL) was a cordial *convert*; he was *loved* (by) God, and a *lover* (of) God: He was Gods JEDIDIAH (*Mal.* 1. 2.) his beloved one: *Jacob have I loved.* He was alſo a Spiritual *Suppliant.* It was JACOB that indented with GOD (*Gen.* 28 20, 21.) about his PRESENCE, and would not go without it. It was this *Jacob* (*Gen.* 28. 15.) that was *indulged* the *Preſence* of *God* in order to CONSOLATION. *Behold I am with thee:* And was *indulged* the *Power* of *God* in order to CONSERVATION; *I will keep thee in all places whither thou goeſt, and will bring thee again into this land.* Now this JACOB was alſo a Spiritual *Suppliant*: HE was left

left alone (*Gen.* 32. 24.) *and there wreſtled a man with him:* This MAN was GOD-MAN; it was CHRIST appearing in the *Form* of a *Man*; for Jacob (*v.* 30.) called the name of the place PENIEL; i. e. The *Face of God*; and gives the reaſon, *for I have ſeen God face to face, and my life is preſerved.* That JESUS did *combate* with JACOB, is evident, for he is called GOD and the ANGEL: *By his ſtrength* (Hoſ. 12. 3, 4.) *he had power with God; Yea, he had power over the Angel and prevailed.* This Angel was the Lord Jeſus Chriſt, which redeemed Jacob from all evil. GOD *wreſtles* with MAN by *Temptations* and *Trials*; MAN *wreſtles* with GOD by *Prayers* and *Tears.* This JACOB, as he was a PRAYER, ſo he was a PREVAILER, for being asked (*Gen.* 32. 27, 28.) his name, (which he acknowledged to be JACOB) this Angel ſaid, *Thy name ſhall be no more called Jacob, but Iſrael; for as a Prince haſt thou power with God, and with* Man (with ME and with ESAU) *and haſt prevailed.* As *Abraham*, and *Iſaac*, ſo *Jacob* was a praying perſon.

4. MOSES. Was not *Moſes* a cordial Convert? He was a Servant of God, and God preached his Funeral Ser-
Joſh. 1. 2. mon; *Moſes my Servant is dead.* As *Moſes* was a great, ſo he was a good man, and 'tis rare for greatneſs and goodneſs to meet in the ſame man, going hand in hand. MOSES, is called the MAN of GOD, and he alſo was the MOUTH of GOD, to the ISRAEL of GOD. And, as he was a real *Convert*, ſo he was a ſpiritual *Seeker*. This is written (as it were) with a BEAM of the SUN: *And Jehovah ſaid unto Moſes* (Exo. 32. 9, 10.) *I have ſeen this people, and behold, 'tis a ſtiff necked people; now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them, and I will make of thee a great nation.* Moſes, let me alone; do not any longer intreat me to ſpare them; do not any longer hinder me from puniſhing them; Moſes, let me alone; leave off thy prayer before me, ſo the CHALDEE: Suffer me, ſo JUNIUS: As if God had ſaid, Moſes, end praying, that I may begin puniſhing; end ſeeking, that I may begin ſmiting; end calling,

calling, that I may begin conſuming. Is MOSES a MUTE now? No; *He beſought the Lord his God v.* 11. *He earneſtly beſought the face of Jehovah his God*; Ainſworth. But, is MOSES a ſecond JACOB? Is he a PREVAILER as well as a PRAYER? Yea, for *Jehovah* (*v.* 14.) *repented concerning the evil which he had ſpoken to doe unto his people.*

5.

JOB. Was not *Job* (ſorrowful as the word ſignifieth) a *peculiar* one? a *precious* one? a *pure* one? he was a *praying* one. *Job*, was a *great* man; *the greateſt of all the ſons of the Eaſt. Job*, was a *good* man, as well as a great man; *he was perfect and upright*; *one that feared God, and eſchewed evil*: Yea, he was a NONE-SUCH at that day, in that place: *Haſt thou conſidered my ſervant Job, that there is none like him in the earth.* And, as he was a SERVANT of GOD, ſo he was a SEEKER of GOD. *Job*, was one of thoſe three WORTHIES, that had ſo much of the EAR of God, and ſuch *prevalency* upon GOD. *Though Noah, Daniel, and Job, were in it* (Ezek. 14. 20.) *as I live ſaith the Lord God, they*

Job 1. 1, 2, 8.

ſhall deliver neither ſon nor daughter they ſhall but deliver their own ſouls by their righteouſneſs. Here God is unalterably reſolved, that nothing ſhall take him off from bringing JUDGMENT upon a ſinful people. JOB, was ſuch a PERSON, that his PASSION was *buried* under his PATI-
Jam. 5. 11. ENCE, and his SIN under his GRACE. *Ye have heard of the patience of Job.* Is not JOB famous to a PROVERB to this day? for when we would ſet forth the greatneſs of any mans POVERTY, we ſay, as *poor* as *Job*; ſo when we would ſet forth the greatneſs of any mans PATIENCE, we ſay, he is as *patient* as *Job*, or he is (another) *Job*. Did ever ALEXANDER, or CÆSAR, or the greateſt HERO'S in the world, obtain ſuch a name and glory by *Victories* over MEN, as JOB did by *patient ſuffering* under the hand of GOd?
Job. 42. 8. Now this man was a praying perſon. *Go to my ſervant Job, and my ſervant Job ſhall pray for you, for him will I accept.*

6. DAVID. Was not *David* a peculiar one? a precious one? a pure one? He was a *praying* one. DAVID, was a SAGE in his day, and yet he was a

praying

praying perſon: HE did not ſay concerning his SUBJECTS, as a LORD did concerning his TENANTS, who (being called upon to pray) ſaid, I have TENANTS enough to *pray* for me, I ſhall not need to pray for my ſelf; but *David* was a *praying* perſon. Oh my Soul! what a ſignal mercy is a *praying* PEOPLE, to a *praying* PRINCE! and what a ſignal mercy is a *praying* PRINCE to a *praying* PEOPLE! For PRINCES to be PRAYERS, and for SOVEREIGNS to be SEEKERS, who is able to ſay what a mercy this is? It is a good *Rule* in *Divinity*, for what we *labour*, we *pray*. Who can give ſuch a CHARACTER of MAN as GOD? Now, had ever *Man* (and that from *God*) ſuch a CHARACTER as DAVID had, to be a man after his own heart? *I have found David, the ſon of Jeſſe* (Acts 13. 22.) *a man after mine own heart, which ſhall fulfil all my wills.* If DAVID was a man after Gods own heart, certainly then he was a *cordial* CONVERT; he was alſo a *ſpiritual* SUPPLIANT. This queſtion being moved by CHRYSOSTOME, but why

Pro illis laborandum, pro illis orandum.

is *David* more than *Abraham*, *Iſaac*, *Jacob* or *Moſes*, called a man after Gods own heart? gives this reaſon by way of ſolution, becauſe DAVID was more *converſant* with GOD in *praying* and *praiſing* work; his whole book of PSALMS conſiſting (as it were) of HOSANNA'S in *praying* (to) GOD, or HALELUJA'S in *praiſing* (of) GOD. That David was a praying perſon is evident; *As for me* (Pſa. 55. 16, 17,) *I will call upon God, and the Lord ſhall ſave me: evening, morning, and at noon will I pray, and cry aloud, and he ſhall hear me.* Three times a day did they uſe to pray in *Iſrael*, which DAVID (here) and DANIEL (afterwards) practiſed. 'Tis ſaid of Mr. BOLTON, that he conſtantly prayed ſix times a day; twice with his FAMILY, twice with his WIFE, and twice in SECRET. *Seven times a day* (Pſa. 119. 164) *will I praiſe thee.* That is often (ſaith *Ainsworth*) for ſeven is uſed for many.

7. DANIEL. Was not *Daniel* (the Judgment of God, as the word ſignifieth) a peculiar one? a precious one? a pure one? He was a *praying* one. That he was a *cordial* CONVERT

is

is evident, *for he would not defile himself with the portion of the Kings meat.* Dan. 1. 8. The BABILONIANS did eat many things forbidden to the JEWS: Here was his CONSTANCY in PIETY, and RESOLUTION againſt INIQUITY. This *good* man was alſo a *great* man, for he was made Ruler (*Dan.* 2. 48.) *over the whole province of Babylon.* He had a LIFE ſo in PRINT, that ENVY it ſelf knew not where to *faſten.* The *preſidents*, and *Princes* (*Dan.* 6. 4, 5.) ſought occaſion but could find none, *unleſs* concerning the law of his God. And as he was a *cordial* CONVERT ſo he was a *Spiritual* SUPPLIANT: An EDICT (for thirty days) is made againſt PRAYER; if (in this time) he *prays*, he muſt be caſt into the DEN of LIONS: This was a long time, and 'tis *Death* for a living man long to hold his BREATH; 'tis *Death* (as it were) to a *ſpiritual* SUPPLIANT (for fewer days than *thirty*) to ſuſpend and decline *ſpiritual* SUPPLICATION; now, though *Daniel knew that the writing was ſigned* (v. 10, 11.) *he went into his houſe, and his windows*

being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks unto his God, as he did aforetime. DANIEL was the ſame (as to *Duty*) after the *Edict*, that he was before the *Edict*. Three times a day he prayed; in the *Morning*, before he went forth, and engaged in ſecular affairs; at *Noon*, upon his return to dinner; in the *Evening*, after a diſpatching of his buſineſs. He was one of thoſe WORTHIES (*Eze.* 14. 18.) that had ſo much of the ear of God. *Though theſe three men Noah, Daniel and Job were in it*, &c.

8. PAUL. Was not *Paul* a peculiar, precious, and pure one? He alſo was a *praying* one. This word (*Paul*) in the *Latine* ſignifieth little or baſe; thus he was in his own eyes; So little, that he writes himſelf leſs than he was, writing himſelf *leſs than the leaſt of all Saints.* The word in the *Greek* ſignifieth reſt; this Paul had, for he had CHRIST, and he is the *Donor* of it: The word in the *Hebrew* ſignifieth marvellous; thus *Paul* alſo was as to *Gifts*, ſpeaking with *tongues more than*

they

they all; and as to *Grace* being cried up by ſome of the *Ancients* for an *earthly* ANGEL. That this *Paul* was a cordial *Convert* is evident, for (*Acts* 9. 3.) he had a *Viſion* from *Heaven*, and (*Acts* 26. 19.) he was obedient to that *heavenly* VISION. That he was alſo a ſpiritual *ſuppliant*, is as evident: No ſooner did *Paul* and *Chriſt* graciouſly meet, but *Paul* goeth from *Chriſt* to his *Cloſet*. Thus (*Acts* 9. 11.) *Go, for behold he prayeth.* He, that was a *Sinner* before, is a *Suppliant* now; that was a PERSECUTOR before, is a PRAYER now. Oh the riches of free Grace! All (actually bound for *Heaven*) are praying perſons: No more ſhall be *Praiſers* in *Heaven*, than are Prayers on *Earth*; no more ſhall cry *Haleluiah's* in *Heaven*, than cry *Hoſanna's* on *Earth*.

2.

'Tis thy MERCY therefore *ſeek* CHRIST. Is not *Prayer* (as it were) the *Door* of *Heaven*, and *Key* of *Paradiſe*? Much in Prayer was *Auguſtine*, who ſaith, that 'tis a *Shelter* to the *Soul*, a *Sacrifice* to *God*, and a *Scourge* to the *Devil*. 'Tis ſaid of LUTHER, that he ſpent three hours every day in *Prayer*,

Porta Cœli; *Clavis Paradiſi*.

Prayer, and uſed to ſay that PRAYER was the beſt *Book* in his *Study*. Is not *Prayer* (before our *Studies*) as it were the *key*, to unlock the ſecrets of God (to) the *Heart*? And is not *prayer* (after our *Studies*) as it were the turning of that *key*, to lock thoſe *Secrets* of God (in) the *Heart*? Well ſaith ERASMUS, we ſhall ſpeak more dexterouſly to *Man*, when we have (with our whole hearts) firſt ſpoken with *God*. *Luther* ſaith, that he profited more in the knowledg of the Sacred Scriptures by *Prayer* in a ſhort ſpace, than by his *Study* in a longer. A *Man* in *Chriſt* would not loſe his INCOMES of *Prayer* for a world; for a thouſand worlds if there were ſo many. Art thou a ſpiritual ſeeker? then thy *Incomes* of ſeeking have been very great. Oh what have thy *Tears*, and thy *Triumphs* been in a *Cloſet*! Oh what have thy *Sighs*, and thy *Sights*, been in *ſecret*! Oh what have thy *Converſs* and thy *Commerce*, been in *private*! Oh what have thy *Frowns*, and thy *Smiles*, been under *Retirement*! Oh what have thy TONES of *Sorow*, and TUNES of *Joy*, been in *Prayer*! Haſt thou not (from ſpiritual

Bona propoſita, & *Bona repoſita.*

tual Supplication) been ſent away with more of the *Sanctifying*, and with more of the *Sealing* work of the SPIRIT too? Haſt thou not been ſent away with more *Grace*, and with more *Peace* too? Haſt thou not been ſent away with more *Faith*, and with more *Aſſurance* too? The INCOMES that *David* had in *Prayer* were great, and he did ſet a great ESTIMATE upon them. Thus (*Pſa.* 116. 1, 2.) *I love the* Lord, *becauſe he hath heard my voice, and my Supplication: Becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live.* Or (according to the Hebrew) VBEIAMAI EKRA; in my days. *Prayer* (as well as *Piety*) *is profitable to all things, having the promiſe of the life that now is, and of that alſo which is to come.*

CHAP.

CHAP. III.

A SCRUTINY *into the* MANNER *of it.*

But how are *God* and *Christ* (by those who are actually *Theirs*) to be *sought*?

1. EARLY. *Christ* (by those who are actually *His*) is to be sought *early*. When *Abraham* was to offer up his Son in TYPE, he rose up early in the morning. We must *begin* with *God* and *Christ*; We must *begin* with *God* (in) *Christ*; unto these must we first go. Persons should go into their *Closets*, before they go into their *Ships* or into their *Shops*. We should go to GOD before we go to MAN. We should begin and end the day with God and Christ. The promise of *finding* is made unto *early* seeking. Thus (*Pro.* 8. 17.) *I love them that love me, and they that seek me early shall find me.* Early, Saith God; stay Saith Satan. That which is Gods ADVERB, is Satans VERB. 'Tis time enough, (saith this *Apollyon*) there are many hours before *Night*, curse and swear

Manè & mane.

ſwear ſtill; drink and dance ſtill; rant and roar ſtill; waſte and whore ſtill: But if *Chriſt* may be credited, (*Mat.* 6. 33.) *We are firſt to ſeek the Kingdom of God, and his Righteouſneſs:* Before we had a *Promiſe*, here we have a *Precept*: There is ſomething *firſtly* to be ſought; to be ſought *before*, and *above* other things; this is the Kingdom of God; *Grace* here, and *Glory* hereafter: And his Righteouſneſs; the Righteouſneſs of God preſcribed, and promiſed: But what follows? *And all theſe things ſhall be added unto you.* The word here (added) is very ſignificant. If the Kingdom of God, and his Righteouſneſs, be ſought firſt, in time, and affection, before and above all other things, then thoſe things ſhall be caſt in as an OVERPLUS; caſt in as overweight, meaſure or number. If God hath given us *Chriſt*, he caſts us in the *Creatures*. If a man pays for what is weighed, he pays not for *Paper* and *Packthread*, they are caſt in. When a man caſts in a handful of *Wheat* after the *Buſhel* is full; or gives the breadth of a *Finger* after the due *Meaſure* of the *Cloath*; ſo is it in the Caſe of all *temporals*

Πρῶτον.

Προστεθήσεται.

porals beſtowed upon *Saints*. There's *Bread* as well as *Grace*, and *Clothing* as well as *Righteouſneſs* in the *Promiſe*. But as there is a *Promiſe*, and a *Precept*, ſo a *Preſident* about an early ſeeking. Thus (*Pſal.* 63. 1.) *Oh God, thou art my God, early will I ſeek thee!* Thoſe words (early will I ſeek thee) are but one word in the Hebrew, which is this, ASHACHARECHA; carefully will I ſeek thee; in the Morning will I ſeek thee; at the dawning of the day (when the blackneſs begins to depart) will I ſeek thee. 'Tis ſaid, The *Morning* is a *Friend* to the *Muſes*. The MORNING is the beſt time for STUDY. Thus the *Morning* is the beſt time for PRAYER, before we go into the *Shop*, or *Ship*; before we go into the *World*, and take in the inchanting, and infecting *Breath* of it, whoſe *Captives* cannot be enumerated.

Aurora Muſis Amica.

2. EARNESTLY. *Chriſt* (by thoſe who are actually *His*) is to be ſought *earneſtly*. They who are in *Jeſt* while they *live*, are like to go to *Hell* in *Earneſt* when they *die*. Shall not all men be in *Earneſt* here or hereafter? As there is to be a *coveting earneſtly the beſt*

beſt Gifts, ſo there is to be a ſeeking earneſtly God, and Chriſt. 'Tis ſaid of *Chriſt* (Luk. 22. 44.) *that being in an Agony*: The word AGONY (ſaith *Beza*) ſignifieth the chiefeſt *Anguiſh* of a ſtrugling Chriſt. He had a vehement *Conflict* in his *Soul*, through the deepeſt ſenſe of his Fathers wrath againſt Sinners, for whom he now ſtood as a SURETY: But what follows? *He prayed more earneſtly*: He prayed (ſaith *Piſcator*) more *fervently*; which implieth, and importeth (ſaith *Leigh*) intention and Extention of Love: He wreſtled not only with the *Terrors* of *Death*, but alſo with the *Juſtice* of *God*, than which nothing can be more dreadful. He prayed *vehemently*, ſaith *Caſtalio*. He prayed *inceſſantly*, according to the ARABICK. Now, as *Chriſt* (when he was in an *Agony*) prayed the more earneſtly, ſo the *Church* (when ſhe is in an *Agony*) ought to pray the more earneſtly. At ſuch a time, ſhe muſt mingle more FIRE with her *Prayers*, and pray more *fervently*. At ſuch a time, ſhe muſt mingle more WATER with her *Prayers*, and pray more *repentingly*.

Chriſti luctantis ſummam anguſtiam.

'Εκτενέστερον.

At

At ſuch a time, ſhe ſhould mingle more FAITH with her *Prayers*, and pray more *believingly*. He prayed more earneſtly. Is there all? No; there's ſweating as well as praying: *And his Sweat was as it were great drops of Blood falling down to the ground.* CLOTTERS of Blood, ſo the Greek. Here was not only Blood, but alſo clottered, and congealed Blood. This was a ſtrange *watering* of a *Garden*. He wept with his Members, ſaith *Bernard*. 'Tis alſo ſaid of *Elias*, which was *Elijah*, (Jam. 5. 17.) *that he prayed earneſtly.* In Prayer he prayed, ſo the Greek. Now who is able to ſay what force this *Ingemination* hath? In Prayer to pray, this is ſweetly-ſweet. As in *Repentance* to repent, and in *Faith* to *believe*, ſo in *Prayer* to *pray*, is not this ſweetly-ſweet? But (in Prayer to pray) is far better *experienced* by the *Prayer*, and the *Writer*, than it can be *expreſſed* by the *Writer* to the *Prayer*.

Θρόμβοι αἵματος.

Προσευχῇ προσηύξατο.

3. BELIEVINGLY. *Chriſt* (by thoſe who are actually *His*) is to be ſought *believingly*. Thus (*Heb.* 11. 6.) *Without Faith 'tis impoſſible to pleaſe God*: All things muſt be done out of a principle

ciple of faith: why? *For he that cometh unto God, muſt believe that he is:* He muſt not only believe that there is a God, but he muſt alſo believe that God is: That he is as he hath revealed himſelf in his written word: That he is *infinite* in ATTRIBUTE, as well as in ESSENCE; that he is an infinite *Good*, as well as an infinite *God*; that he is an infinite *Bleſſing*, as well as an infinite *Being*: But what follows? *And that he is a Rewarder of them that diligently ſeek him.* There is a reward for believing and diligent ſeekers, but 'tis a reward of divine MERCY, not of humane MERIT. So [Mat. 21.22.] *All things whatſoever ye ſhall ask in prayer believing, ye ſhall receive.* All things whatſoever: Here ſeemeth a TAUTOLOGY but (ſaith Mr *Burroughs*) there is this illogical reaſoning of *Unbelief*, that though we agree to the *Promiſes* in general, yet when we come to particulars, we are *unbelieving* about them. *Wiſdom* is to be ſought, but it muſt be *aſked without wavering:* Without doubting, diſputing or calling into queſtion the former *Attributes* of *God.* To ask without faith may bear the

Crede quod non vides, & videbis quod non credis.

name, but is not the thing called *Prayer*, & therefore ſuch receive nothing when they ask: why? *for he that waveretb* (Jam. 1.5,6.) *is like a wave of the ſea driven with the wind, & toſſed.* He that ſeeks without faith, is off, & on; to day he will ſeek, & to morrow he will not. *Prayer*, without *Faith*, is like a *Gun* diſcharged without a *Bullet*, which maketh a noiſe, but doth no execution. To ask in *Faith*, is to ask, reſting upon the *Omnipotency* of God, whereby he is able; upon the *Verity* of God, whereby he is faithful; upon the *Mercy* of God, whereby he is ready to make good his *Promiſes*. He that thus asketh doth not wave. Few are without *doubting*, but all ſound *Believers* (ſaith that cordial (*Caryl*) are without *wavering*, which is a *Degree* beyond *doubting*.

4. CONSCIENTIOUSLY. *Chriſt* (by thoſe that are *His*) is to be ſought *conſcientiouſly*. Noting (ſaith *Ignatius*) is more excellent than the peace of a good *Conſcience*. Will not *Conſcience* examine a man as curiouſly, & critically, as any *Inquiſitor* in *Rome*? CONSCIENCE, is Gods *Deputy*, & *Notary*; Gods *Viceroy*, & *Vicegerent*; this muſt

Nihil præſantius eſt pace bonæ conſcientiæ.

muſt not be put off (as *Fælix* did *Paul*) who ſaid, *when I have a convenient time I will call for thee.* Is not *Conſcience* a witneſs with a withneſs? Is not this as a thouſand witneſſes for, or againſt a man? Thus (Rom. 2. 15.) *It accuſeth, or excuſeth.* A good *Conſcience*, is a poor mans *Riches*, & a rich mans *Jewel.* It is far better (with EVAGRIUS) to lye in a bed of *Straw* with a [good] *Conſcience*, than [with NEBUCHADNEZZAR] to lye in a bed of *Down* with a [guilty] *conſcience.* We muſt make conſcience of ſeeking God & Chriſt. We muſt not only [own] a *Duty*, but alſo be [one] with the duty we own. Is not *Indifferency* of *Spirit* the *Plague* of the *Heart*, & of the *day*? Are not perſons *indifferent* whether they fill up their places in the *Church*, or no? Whether they abide, & abound in *Morals*, & *Spirituals*, or no? whether they keep up domeſtical & private *Prayer*, or no? Is not this *Indifferency* a malignant *Diſeaſe*? Yea, a diſeaſe full of *Malignity*? Oh my Soul! let a holy trembling invade thee, from a reflection of thoſe words (Mal. 3.14.) *Ye have ſaid it is vain to ſerve God; what profit is it that we have Kept his ordinances; &*

Mille teſtes.

that we have walked in black before Jehovah of hosts?

5. CORDIALLY. *Christ* (by those who are actually *His*) is to be sought *cordially*. The *Heart*, is the *Fat* of the *Sacrifice*; the *Fat* of the *Service*. What the *Heart* doth not, is not done. As the *Hand* is, the Man is before Man, but as the *heart* is, the Man is before *God*. That (in seeking) which comes from the *heart* of *man*, goes (thorough CHRIST) to the heart of GOD. The *Jews* write upon the walls of their *Synagogues* these words; A *Prayer* without the *Heart* [or without the *Intention* of the *Affection*] is like a *Body* without a *Soul*. The *Heart* is a wicked GULF, yea, a *Gulf* of *Wickedness*. A right *Prayer*, is not onely *optative*, but also *operative*; there must be *Endeavour* as well as *Prayer*, for *Oration* without *Operation* [saith *Chrysostome*] is nothing. As CHRIST was conceived in a *Womb*, wherein [before him] no other was conceived; & interred in a *Tomb*, wherein [before him] no other was interred, so will he *Temple* himself in a *Heart*, where no affected lust shall be his *Equal*. This CHRIST, will have no *Competitor*; he will be *Cæsar*, or *Nothing*.

Quod cor non facit, non fit.

Oratio sine opere nihil est.

Aut C, aut N.

Nothing. He will have all the heart, or none of the heart in ſeeking. Thus [Pſa. 119. 2.] *Bleſſed are they that keep his teſtimonies, & that ſeek him with their whole heart.* As with the heart man *believes* in a Chriſt, ſo with the heart muſt man *ſeek* a Chriſt. And, as there muſt be the *whole* heart in order to *believing*, ſo there muſt be the *whole* heart in order to *ſeeking*. Thus (Pſa. 119. 10.) *with my whole heart have I ſought thee.*

CONSTANTLY. *Chriſt* [by thoſe who are actually *His*] is to be ſought *conſtantly*. Thus [1 *Chro.* 16. 11.] *Seek the Lord, & his ſtrength; ſeek his face evermore.* Though JACOBS may be weary [in] this work, yet they muſt not be weary [of] this work, for that's inconſiſtent with the truth of grace. Though *Prayer* be a *Diſh*, or a *Duty* [always] in ſeaſon, yet ſome times [more] in ſeaſon; but, when the *Winds* riſe, & are *prodigious*, when the *Waves* roar, & are *impetuous* [moſt] in ſeaſon. Thus [*Jam.* 5. 13.] *Is any among you afflicted? let him pray.* Is any among you greatly afflicted, vexed with evils? let him pray. He doth not leave it arbitrary, that he [may] pray, or may [not] pray, 6. κακοπαθεῖ.

but that he (must) pray. Here is the necessity of the duty, let him pray. We are to seek *Christ* while we *live*, & when we *die*. Prayer, is Musick in the ears of God. As it becomes an *Emperor* to die ruling; a *General* to die fighting; a *Minister* to die preaching; so it becomes a *Christian* to die praying. This was a *Parable* of *Christ* (Luke 18. 1.) *That men ought always to pray, & not to faint*. Always to pray (in this place) is not to faint in prayer; to pray & not be disanimated, discouraged, dismayed, or dispirited at the *length* of *Passion*. Always to pray, is to pray in every *Opportunity*. Thus (1. Thes. 5. 17.) *Pray without ceasing*. Pray, ther's the *Act*; without intermission, ther's the *Duration* of that act. Before, it was pray always; here, it is to pray without intermission. The word signifieth such a performance of this duty, as not to cease to do it at such times as God requireth it at our hands. Not that we should spend all our time in *Prayer*, & do nothing else; men may *Plow* as well as *pray*, if they go to *Prayer* before they go to *Plow*. The *Euchites*, & the *Messalians* (from these places) taught, that we

ἐν πάντι καιρῷ.

Ἀδιαλείπτως.

Semper orat qui bene semper agit.

we might do nothing elſe but pray. The meaning is, we muſt be ever praying *habitually*, & as often as we can *actually*. We muſt ſeek God & Chriſt on all OCCASIONS; we muſt improve all OPPORTUNITIES; we muſt ſeek theſe every day, & as often as we can every day. There is a *vital* as well as an *oral* Prayer. *Qui bene vivit, ſemper orat*: He that liveth *Chriſtianly*, prayeth *continually*.

SPIRITUALLY. *Chriſt* (by thoſe who are actually *His*) is to be ſought *Spiritually*. Thus (Rom. 8. 26.) *The Spirit alſo helpeth our infirmities*: The Greek word ſignifieth to help as a NURSE helpeth a litle *Child* to go; or, as an aged perſon is upheld by a STAF; or rather (as the *Compoſition* of the word implies & imports) the Spirit helpeth together. Thus, 'tis a Metaphor taken from thoſe that lift a WEIGHT, or a piece of TIMBER together, which was too ponderous for a ſingle perſon: The *Spirit* lends us his hand in this *Duty*, & they (who have received the grace of God in truth) act alſo with the Spirit; the Spirit helpeth together: Unleſs the *Spirit* maketh 7. συναντιλαμβάνεται.

maketh *interceſſion* for *Chriſtians* in their *Hearts*, as *Chriſt* maketh interceſſion for *Chriſtians* in *Heaven*, they pray in vain. The SPIRIT & a BELIEVER are both at it, to carry on this praying work: But why? *For we Know not what to pray for as we ought, but the Spirit it ſelf maketh interceſſions for us with groanings which cannot be uttered.* The Spirit is the principal *Verb* in the Sentence. All *Prayers* without the SPIRIT, are like *Clouds* without *Water*; are like *Ships* without *Sails*; are like *Trees* without *Fruit*; are like *Bodies* without *Souls*. What the SOUL is to the BODY that the SPIRIT is to the SOUL, & infinitly more. The *Ship* moves not, if the *Wind* blows not. The *Clock* ſtands if ye take off the *Weight*. A Man (though a MAN in CHRIST) prays not, if the *Spirit* be *paſſive*; if the *Incomes* & *Influences* thereof be *ſuſpended*. Thus (Eph. 6. 18.) *Praying always*: In every *Opportunity*, not by fits, & ſtarts: But how? *With all prayer & ſupplication in the Spirit.* There muſt be a praying *fervently*, & not *formally*.

Omni tempore.

UN-

UNDERSTANDINGLY. 8.

Chriſt (by thoſe who are actually *His*) is to be ſought *underſtandingly*. Knowledg, is the *Commencement*, & obedience is the *Act*. To know thy ſelf is very difficult; for, as the *Eye* can ſee all things but it ſelf, ſo ſome can diſcover all *Faults*, & *Flaws*, but their own. It was the uſual Speech of HENRY the fourth, Many Know many things, but no man Knows himſelf. Here, we Know partly; hereafter, we ſhall Know perfectly. We Know but a few *Saints* on *Earth*, but ſhall we not Know all *Saints* in *Heaven*? There will be no STRANGER in *Heaven*. To know for our Good is the only good *Knowledg*. May not I truly ſay, *God* doth not know him, who Knows not *Himſelf*? To Know *God*, & our *Selves*, is the *Sum* of all *Knowledg*. *The heart of the prudent* (Prov. 18. 15.) *getteth Knowledg*, & the ear of the wiſe ſeeketh Knowledg. It is deſervedly accounted a piece of excellent Knowledg to underſtand the *Law* of the *Land*, & the *Cuſtoms* of a mans *Countrey*; but what is it then to Know the LAWS of ETERNITY, & the EDICTS of

Multi multa ſciunt, ſe autem nemo.

In Cælo nullus erit alienus.

of HEAVEN? 'Tis ſaid that the *Philoſopher* never thought he began to know *Philoſophy*, until he began to know *Himſelf*. Certainly, we begin not to know *Divinity*, until we begin to know our *Selves*; our ſelves we cannot know, until we know *Chriſt*. The SUN is not more neceſſary to the *World*, nor the EYE to the *Body*; the PILOT is not more neceſſary to the *Ship*, nor the GENERAL to the Army, than the Knowledg of CHRIST is neceſſary for a *lapſed* ADAMITE. To ſeek God & Chriſt is a great, as well as a good work, but this cannot be done without underſtanding. Thus (1. Cor. 14. 15.) *I will pray with the Spirit, I will pray with underſtanding alſo.* I will pray with underſtanding in my ſelf, & pray to the underſtanding of others alſo.

9. REGULARLY. *Chriſt* (by thoſe who are actually *His*) is to be ſought *regularly*. Gods words are Mens Laws; every word from God is a law to man. As the *Word* of God is a *Rule* for US, ſo the *Will* of God is a *Rule* for HIMSELF.

As

As this ſeeking muſt be with the truth of the *Heart*, ſo it muſt be according to the truth of the *Rule*. Thus (Pſa. 145. 18.) *The Lord is nigh unto them that call upon him, to all that call upon him in truth.* In order to the conſtituting of a regular ſeeking, the *Matter* muſt be right; the *Medium* muſt be right; the *End* muſt be right.

In ſeeking *Chriſt*, the MATTER muſt be right. We muſt ſeek for things lawful. If we pray for things unlawful, our *Prayers* are unlawful; for, as it is a *Sin* to do any thing that God *commands* not, ſo it is a *Sin* to ask any thing which God *allows* not. The will of God is the rule in ſeeking God. Thus (1. Jo. 5. 14.) *If we ask any thing according to his will, he heareth us.* God heareth an *Enemy*, but not with *Favour*; 'tis the *Favourite* that hath the *Ear* of the *Emperor*. 1.

In ſeeking *Chriſt*, the MEDIUM muſt be right. If we ſeek the *Father*, we muſt ſeek him in the name of the *Son*; if we ſeek the *Son*, we muſt ſeek him in his own name. As I would not like that *Book* wherein the *name* of *Chriſt* is not, ſo God likes not that 2.

PRAYER

PRAYER wherein the NAME of *Chriſt* is not. Thus (John 14. 13.) *Whatſoever ye ſhall ask in my name, that will I do.* The *Name* of *Chriſt* is the ESSENCE of all *Prayers*, & that is not a *prayer* where his *Name* is not. But to ſeek in the *Name* of *Chriſt*, is more then to name Chriſt in ſeeking, for to ſeek in Chriſts name (whatſoever it is more) it is to ſeek in his *Merit* & *Mediation.*

3. In ſeeking *Chriſt*, the END muſt be right. It is the *End* that crowns the *Act.* If the *End* be not right, all is wrong. Now, the grand ends of ſeeking, are the *Glory* of *God*, & the *Good* of the *Soul.*

Finis coronat opus.

1. The GLORY of GOD. The Glory of God, muſt be eyed in ſeeking God. Thus (1. Cor. 10. 31.) *Whether ye eat, or drink, or whatſoever ye doe, do all to the glory of God.*

2. The GOOD of the SOUL. In ſeeking Chriſt, the good of the Soul muſt be reflected alſo. Thus (Jam. 4. 3.) *Ye ask, and receive not, becauſe ye ask amiſs, that ye might conſume it upon your luſts.* Ye ask not *ſutably* unto the MIND of God, nor

nor *Agreeably* to the END of *God.*

CHAP. IV.

An ENQUIRY *after the* USE *of it.*

IF Spiritual *Supplication* (unto the *Father* & the *Son*) be univerſally impoſed, & conſequentially incumbent (upon all that are actually in *Chriſt*) the REMARKS then upon it follow by way of Caution, Comfort & Counſel.

By way of CAUTION. Muſt *Chriſt* (by all that are actually *His*) be ſought? this then may be uſeful (by way of *Caution*) unto the Spiritual Seeker. 1.

Be Cautioned againſt *omitting* this DUTY. To omit Duty is a Sin, & this ſin will not go alone. The *Omiſſion* of *Prayer*, may be like a drawn *Bridge*, by which *Sin* may enter faſter, & fuller. Where is that man like to ſtop, that *omits* this Duty of Seeking God, & Chriſt? Yea, that but *intermits* this 1.

this Duty of Seeking God in Chriſt? Doth not that Man ſtand upon the CONFINES of ETERNITY, whoſe *Pulſe* beateth *intermittingly*? It is concluded a (ſad) but a (ſure) PROGNOSTICK of the *Arreſt* of *Death*, when there is not an *equal* Pulſe, but an *intermiſſion* in its *beatings*. 'Tis ominous to *omit*, or *intermit* Prayer; an omitting, or intermitting of it ſpeaks a *Declenſion* (in) the way of *Grace*, though not a declenſion (from) the way of grace. The Apoſtle ſaith (Col. 1. 9.) *we ceaſe not to pray*, &c.

Pulſa æqualis.

2. Be cautioned againſt living upon the STREAM. We may *look* upon the *Stream*, but we muſt *live* upon the *Fountain*; we may *look* upon the *Channel*, but we muſt *live* upon the *Ocean*; we may *look* upon the *Pool*, but we muſt *live* upon the *Angel*; we may *look* upon the *Cabinet*, but we muſt *live* upon the *Jewel*; we may *look* upon the *Field*, but we muſt *live* upon the *Pearl*. Is not that (Col. 3. 4.) a ſublime, as well as a ſpiritual ſtrain? *When he who is our life ſhall appear, then ſhall we alſo appear with him in glory.*

glory. Though the STREAM may be *lovely*, & *lively*, yet the FOUNTAIN is *love* & *life*. As Chriſt is the *Principle* of life (in) his, ſo he is the *Preſident* of life (for) his, whoſe Motto moſt truly is ALWAYS THE SAME. Be not onely cautioned againſt a neglect of *Acceſs* to *Chriſt* (which may be moſt unhappily productive of *Receſs* from *Chriſt*) but be alſo cautioned againſt ſetting up without *Chriſt*, & ſitting down ſhort of *Chriſt*, who is the *Fountain*; where water for *Quality* & *Quantity*, is ever the ſame; & whoſe *Motto* alſo is ONCE AND EVER. Thus this (if *Chriſt* be with thee) may be uſeful by way of *Caution*, & to any other, who is a ſpiritual Seeker. *Semper idem.* *Semel & Semper.*

By way of COMFORT. Art thou a ſpiritual Seeker? Drink then of the brook by the way, & lift up thy head. Doſt thou ſpiritually ſeek *Chriſt*? be joyous then for thou ſhalt find *Chriſt*. The promiſe of finding is made to *ſeeking*. Thus (Mat. 7. 7, 8.) Ask, & it ſhall be given you: If GOD had commanded ſome great matter, would we not have done it to be *ſaved*? How much 2.

much more when he ſaith, ask, & it ſhall be given you? *Seek, and ye ſhall find:* Seek timely, diligently, & conſtantly: *Knock, & it ſhall be opened unto you.* Pray earneſtly, & captivate *Denyal.* This triple PROMISE, in *connection* with this triple PRECEPT, muſt encourage to a conſtant, & an inſtant ſeeking. It is not a ſimple *Repetition,* but a ſpiritual *Gradation:* Ask as a BEGGAR; ſeek as with a CANDLE; Knock as one that hath POWER, with importunity. The three words here uſed (ask, ſeek, knock) are to indicate, intimate, & inſinuate ſo many neceſſary rules concerning ſeeking. There muſt be *asking*; we muſt be ſenſible of our wants, for we ask not that which we have, or think we want not; but that which we know we want, & would have. There muſt be ſeeking, for there muſt be ENDEAVOUR added unto DESIRE; we muſt uſe the means to attain, & obtain what we want, & would have. There muſt be *knocking*, for we muſt *perſevere* until the *Door* be *opened.* Now follows; *For every one that asketh, receiveth, & he that*

that ſeeketh, findeth, & to him that knocketh, it ſhall be opened.

LUTHER, could have of God (ſaith Juſtus Jonas) what he pleaſed. There is a ſpecial *Remark* upon the *Seekers* of *God*. Thus (Pſa. 24. 6.) *This is the generation of them that ſeek him, that ſeek thy face oh God of Jacob!* If the PERSON & the PRAYER be ſpiritual, God always hears, though he doth not always anſwer in our time, & in our way: He then anſwers in EFFECT, when he anſwers not in KIND. God always ſo heareth as to give his *People* the *(promiſed)* good, though he doth not always give his *People* the *(petitioned)* good. Well might the Prophet (Lam. 3. 25.) under his Rhetorical amplifications, & pathetical expreſſions, tranſmit to *Poſterity* this truth, *The Lord is good unto them that wait for him, to the Soul that ſeeketh him.* Art thou in Chriſt, & a Seeker of Chriſt? Then when thou goeſt into the CLOSET, or into the CHURCH, thou mayſt alſo go unto CHRIST, & ſeek him for things corporal, or ſpiritual, for things temporal, or eternal. Art thou

Iſte VIR potuit, quod voluit.

actually in *Christ*, & a ſpiritual *Seeker* of him? then when thou haſt no *Father* or *Friend*, no *Miniſter* or *Member* to go unto, thou haſt a CHRIST to go unto, who (much more than TITUS) will not ſend away one actually his ſad from his ſpecial preſence. What was ſaid of the HAIL (in a way of Judgment) *there was none like it in all the land of Egypt*, may be ſaid of CHRIST in a way of Mercy, there is none like him (except, & beſides the *Father*) to be made the *Object* of *Invocation*. Thus (Iſa. 65. 1.) *I am ſought of them that asked not for me, I am found of them that ſought me not; I ſaid, behold me, behold me, unto a nation, that was not called by my name.* As if he had ſaid, be not afraid, nor aſhamed, to look upon me; behold me; me onely, & me alway; behold me as much as you will, & have no will to behold any other. And, as *David* ſaid (concerning the SWORD of *Goliah*) there is *none like unto that*, *give* it me; ſo there is none like unto CHRIST, who as truly ſaith (*Iſa* 65. 24.) *Before they call, I will anſwer, & while they are yet ſpeaking, I will hear.* As if God had

had ſaid, I will ſometimes give you MERCY before you ask it; but when you ask it, you ſhall not go without it. Now, art thou actually in CHRIST, & a ſpiritual SEEKER of him? then under all thy *Calamities* & *Croſſes*; under all thy *Fears* & *Frowns*; under all thy *Miſeries* & *Miſchiefs*; under all thy *Pains* & *Pangs*; under all thy *Sorrows* & *Solitudes*, thou haſt a *Chriſt* to go unto, who is the OBJECT of *Invocation*. Is not that word (*Pſa.* 69. 32.) a ſure & a ſweet one? *Your heart ſhall live that ſeek God.*

By way of COUNSEL. Is *Chriſt* the *Object* of *Invocation*? This Uſe then hath a double *Aſpect*; it looks unto the Perſon that ſeeks not, & to the Perſon that ſeeks. 3.

To the Perſon that ſeeks not. Doſt not thou ſeek *Chriſt*? Reflect then thy MISERY, & tremble. Art not thou a ſpiritual *Seeker*? thy *Danger* then is great, & calls for reflection. Is not that (*Jer.* 10. 25.) a (ſad) but a (ſure) word? *Pour out thy Fury upon the heathen that Know thee not, & upon the families that call not upon thy name.* 1.

Is a DROP of *Fury* nothing, but what is a SHOWR of *Fury* then? Pour out thy Fury: But upon whom? Upon the Heathen: upon the nations, or People, ſo *Junius*, & the *Septuagint*, that know thee not; & upon the Families that call not upon thy name. PIETY (ſaith *Calvin*) commenceth in the knowledg of God, and PRAYER is a *Conſequent* of *Piety*. If thou doſt not *ſeek* Chriſt on Earth, thou wilt not *ſee* Chriſt in Heaven. *Heaven*, & Hell, are the greateſt *Oppoſites*, & the remoteſt *Extreams*: Theſe are at the furdeſt *natural* Diſtance, & therefore are the everlaſting RECEPTACLES of *Believers*, & *Unbelievers*, who are at the furdeſt *moral* Diſtance. Mr. *Firmin* (in his real Chriſtian) mentions a terrible Proverb, that HELL is *paved* with the SOULS of great *Schollars*, & *paled* in with the BONES of rich men. A *Merchant* dining with *Friars*, & finding his ENTERTAINMENT to be generous & noble, commended (after *Dinner*) their pleaſant lives; to whom one of the *Friars* ſaid, Yea Sir, we live gallantly indeed, had we any body to go to

HELL

In eas gentes. Ἐπὶ ἔθνη τὰ.

P. 30. 63.

HELL for us when we die. Ah my Soul! What is it to be an INDIAN (living among the *Ores* of *Gold*) & yet go to *Hell* at laſt? As it is ſaid, what will it advantage the greateſt *Pupil* of a *Gamaliel*, to go with a LIBRARY in his *Head* to *Hell*? ſo, what will it advantage a perſon (after an *Affluence*, & *Confluence* of theſe ſublunary and tranſitory things) to go *Chriſtleſs* unto that *infernal* ABYSS, & live in the *Flames* of that real ÆTNA? The Pſalmiſt is peremptory, & poſitive, concerning the *Receptacle* of the wicked: Thus (*Pſa.* 9. 17.) *The wicked ſhall be turned into hell.* Jaſhubu reſhagnim liſholah; wicked men ſhall return even to the grave, or to Hell. The Greek word ſignifieth *Hell* rather than the *Grave*; but the Hebrew word ſignifieth the *Grave* rather than *Hell*, the *Hebrews* (ſaith *Leigh*) having no word proper for *Hell*, as we take *Hell*. But though the Hebrew word properly ſignifieth a *Receptacle* of bodies after death, yet (by conſequence) it may ſignifie HELL, as the *Day* ſignifieth *Light*, and the *Night* ſignifieth *Darkneſs*; as

Quid prodeſt perire cum Literatura.

"Ἅδης.

Sheol.

the *Fire* ſignifieth *Heat*, and *Peace* ſignifieth *Proſperity*. The wicked ſhall be turned into Hell: Into Hell it ſelf, ſaith AINSWORTH; for the word (into) is in effect twice put in the Hebrew, for more vehemencie.

2. To the Perſon that ſeeks. Doſt thou ſeek CHRIST? ſeek him ſtill. *Daniel*, will go to the *Den*, before he will go from his *Duty*; Yea (*Dan.* 6. 10. &c) he goeth from his *Duty* to the *Den* of *Lions*.

Qu. 1. But why will Chriſt hear a ſpiritual Suppliant?

Sol. 1. CHRIST *delights* in ſpiritual ſeeking, and therefore he will hear a ſpiritual SUPPLIANT. The *Father* loves to hear the *Child* pray, and he puts the Child upon *praying*. Doth not *Chriſt* delight more in the chattering and liſping, in the ſtammering and ſtuttering of his FRIENDS, than in the greateſt and quainteſt Oratory of his ENEMIES? Thus (*Pro.* 15. 8.) *Though the prayer of the wicked be abominable, yea, an abomination unto the Lord, yet the prayer of the upright is his delight.* Spiritual *Supplication* makes (as it were) MUSICK in the *Ears* of *Chriſt*.

Chriſt. I may aſſert it with the greateſt *Confidence*, and *Comfort*, that as *Antichriſt* likes no *Voice* worſe, ſo *Chriſt* likes no voice better than the voice of *Spiritual* SUPPLICATION. That ſupplication which goes from the *Heart* of man, goes (thorough Chriſt) to the *Heart* of God. Was not *Saul* (ſeemingly) taken with the voice of *David*, when he ſaid, *Is this thy voice my ſon David?* Was not *Nazianzen* (at leaſt) ſeemingly taken with the voice of *John* the *Baptiſt*, when he ſaid that he was ALL-VOICE? That he cried lowder by the *Sanctity* of his *Life*, than the *Sincerity* of his *Doctrine*. *Tota Vox.* The *Church* was (at leaſt) ſeemingly taken with the voice of CHRIST. Thus (*Cant.* 5.2.) *It is the voice of my beloved that knocketh.* But *Chriſt* was really taken with the voice of the CHURCH. Thus (*Cant.* 2 14.) *Let me ſee thy countenance, let me hear thy voice, for ſweet is thy voice, and thy countenance is comely.* Is there any thing more ſweet and well come to *Chriſt*, than the voice and countenance of his *Church?*

CHRIST will not *mock* ſpiritual 2.
ſeeking; and therefore he will hear a

ſpiritual SUPPLIANT. As God and Chriſt cannot be mocked, ſo they will not mock. Thus (*Gal.* 6. 7.) *Be not deceived, God is not mocked.* And, as God is not mocked, ſo he will not mock. Pure PRAYER is from his pure SPIRIT, and certainly God will not mock that. Thus (*Gal.* 4. 6.) *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying Father, Father.* Crying; cauſing us to cry; as we ſay that is a merry day, which makes us merry; cauſing us to cry Abba, Father. The gemination notes a fiducial, filial, and vehement action. The firſt word (ABBA) wich is the ſame word read backward as well as forward, is a Syriack word: The ſecond word (FATHER) is a Greek word: Now, by theſe two words, is (probably, if not more than probably) ſignified the UNION of *Hebrews* and *Grecians*, of *Jews* and *Gentiles* in one *Church*. If Fathers (according to the fleſh) mock not Children according to the fleſh; Much leſs will the *Father* of *Lights* mock the *Children* of the *Day*; the *Father* of *Spirits* mock thoſe that have

Ἀββᾶ ὁ Πατήρ

have the *Spirit*, and cauſeth them to cry Abba, Father. If *Chriſt* ſhould not hear the PRAYER of his PEOPLE, he ſhould *mock* his People; but, *He* (though he was *mocked*) doth not *mock*. Thus (*Iſa.* 41. 17.) *I Jehovah will hear them; I Jehovah the God of Iſrael will not forſake them.*

CHRIST hath encouraged ſpiritual ſeeking, and therefore he will hear a ſpiritual SUPPLIANT. The *Child* ſhall have the *Ear* of the *Father*, that it may be *encouraged* unto *asking*. That a praying perſon may be *encouraged* to *pray*, he ſhall have the *Ear* of CHRIST in *Prayer*. Thus (*Acts* 7. 34) *I have ſeen, I have ſeen:* That is, I have ſurely ſeen: This gemination of the Hebrews is emphatical: But what did God ſee? *The affliction of my people which are in Egypt*: But did God only ſee? No, he heard, as well as ſaw: *And have heard their groaning*: Here was hearing as well as ſeeing: *And am come down to deliver them.* As GOD is ſaid to ſhut his eyes, and his ears, when he will not regard, and deliver, ſo he is ſaid to ſee, and to hear, when he will regard, and deliver.

3. Εἰδὼν, εἶδον.

Ah,

Ah, ſaith one, I was at ſuch a time in a horrible PIT, and like one free among the dead! Ah ſaith another, I was at ſuch a time *diſtracted* with *Terrors*, and like a living man in HELL! Ah, ſaith a third, I feared at ſuch a time that there was but a STEP between me and *Death!* but a *Step* between me and *Damnation!* but I ſought *Chriſt* then, and he heard my *Supplication*: I am under doubt and darkneſs now; I am in a ſtrait and in a ſnare now; I am in a wood and in a wilderneſs now, and therefore will apply my ſelf unto CHRIST now; I will multiply cryes, and cry mightily unto *Chriſt* now. Thus (*Iſa.* 38. 5.) *Go and ſay to Hezechiah, thus ſaith Jehovah, the God of David thy Father, I have heard thy prayer, I have ſeen thy tears:* As if God had ſaid, as I had a BAG for thy *Sins*, ſo I have a BOOK for thy *Prayers*, and a BOTTLE for thy *Tears:* But what followeth? *I will add unto thy days fifteen years.* Was there ever any man (ſave this man) that had a *Leaſe* of his *Life*? Man, holds not his *Life* by leaſe, but by leave, and his PATENT for it is divine PLEASURE.

SURE. I will not onely recover thee of this diſeaſe, but alſo (over and above) I will add fifteen years unto thoſe thou haſt already lived; and no marvel if it be *uſhered* in with a note of attention, behold; Behold, I will add unto thy days fifteen years: For, as it is an *unuſual* GRANT, ſo 'tis ſealed with an *unwonted* MIRACLE. Thus (*Iſa.* 38.8.) *The Sun returned ten degrees, by which degrees it was gone down.* For *Chriſt* to be *hearing*, is *encouraging* unto *praying*, and Chriſt heareth *ſupplication* that he may *encourage* unto *ſeeking*.

But when do *God* and *Chriſt* hear a ſpiritual SUPPLIANT? *Qu.* 2.

'Tis true they anſwer, as well as hear, but how may it be known when they anſwer? To this negatively, and then poſitively.

Negatively. Sometimes God anſwereth in not anſwering. Thus (*Iſa.* 1. 15.) were the JEWS anſwered: *When ye ſpread forth your hands, I will hide mine eyes from you; Yea, when ye multiply prayers I will not hear, your hands are full of bloods.* Here is ſpreading 1.

ding forth of hands, but theſe hands were full of bloods, ſo the Hebrew: Of bloody ſins; of great, and foul crimes, and God anſwers in not anſwering. A parallel place there is (*Jer.* 7. 16.) and of the like import. *Pray not thou for this people; lift not up a cry, or prayer; nor make interceſſion for them, for I will not hear thee.*

2. *Poſitively.*

1. Then *Supplication* is anſwered, when anſwered in KIND. If *Chriſt* ſaith to thee as he did to her, be thou whole of thy Plague; and as he did to him, Go, thy ſon liveth, the *Prayer* is anſwered, and that in *Kind.* Now,

1. GOD ſometimes gives (what) we *ask.* Elias prayed that it might not rain, and it did not. He prayed alſo that it might rain, and it did. Thus *Hannah* prayed for a *Child*, and had one. *For this Child I prayed, and God hath given me my petition which I asked of him.* 1 *Sam.* 1. 27. Here is prayer anſwered in kind.

2. GOD ſometimes gives (more) than we *ask.* ABRAHAM, asked one *Son*, and *God* gave him two. *David*, asked life, and *God* gave him length

of

of days. *Solomon*, asked *Wiſdom*, and God did not onely give him that (for he was wiſer than all men) but he gave him alſo *riches, wealth and honour* (2 *Chro.* 1. 11, 12.) *Such as none of the Kings had before him, or were to have after him.* Here alſo is an anſwer in *Kind*, but with an *Overplus*.

3. GOD ſometimes gives (better) than we *ask*. It may be we ask *Peace*, and God giveth *Grace*, now GRACE is better than PEACE. Did *Alexander* give a CITY, when he was asked but a PENNY, what doth a *God* then? We ask *Tin*, and he gives *Silver*: We ask *Braſs*, and he gives *Gold*; we ask *Health* of *Body*, and he gives *Health* of *Soul*; now Health of Soul is better than Health of Body. This was much in the Eye, and upon the heart of *John* concerning GAIUS, the *Hoſt* of the *Church*: Thus (3 *Ep. John v.* 2.) *I pray above all things that thou mayſt be in health, and proſper, even as thy Soul proſpereth.*

2. Then *Supplication* is anſwered, when anſwered in EFFECT. God anſwers in *Effect*, when he anſwers not

in

in *Kind*. Then *Supplication* is anſwered in *Effect*, when we receive freſh ſtrength to bear the want of what we ſeek. PAUL (2 *Cor.* 12. 7, 8, 9.) had a *Thorn in the Fleſh*: This is interpreted by *Theophylact* to be the HEADACH; by *Aquinas*, to be the ILIACK-PASSION, or the *Cholick*; by *Baſil* and *Nazianzen*, to be the GOUT, or a pain in the *Stomack*; But, the *Medicine* being ſpiritual, 'tis not probable the *Malady* ſhould be corporal: *A Meſſenger of Satan to buffet him*: Some underſtand the Meſſenger to be the HERETICKS, which were his *Adverſaries* in preaching the Goſpel: Others underſtand it to be CONCUPISCENCE: Others to be all *Calamities*, ſpiritual, and temporal, incident unto lapſed man, in a lapſed ſtate. But *Cajetan* goes farther, not reading it (as we do) the *Meſſenger* of *Satan*, but the MESSENGER-SATAN: Not that *Angel* which comes (from) *Satan*, but that *Angel* which (is) *Satan* himſelf: So his Prayer was againſt all *Temptation* from *Satan* and his *Inſtruments*: The Greek Text is the ANGEL-SATAN.

Non Angelum Satanæ, ſed Angelum Satanam.

SATAN. Whether this was a *Corruption*, or a *Temptation*, is not eaſily determined; but 'tis very probable that it was ſome internal-Satanical SUGGESTION working with his own innate CORRUPTION: But what Courſe doth he now ſteer? *For this he beſought the Lord thrice, that it might depart from him:* Thrice; that is often: Yea, frequently, and earneſtly: *And he ſaid unto me, my grace* (not thy grace; grace in me, not grace in thee,) *is ſufficient for thee* (as to *Quantity* and *Efficacy*) for my *power is made perfect in weakneſs.* Here was an anſwer in *Effect*, though not in Kind. God doth not always anſwer in KIND: A man asketh *Riches*, but God denies them, becauſe they may prove unto him a SNARE, as the *Ephod* did to *Gideon*, and to his houſe. 'Tis the *Chymiſtry* of ANTICHRIST to extract *Evil* out of *Good*, but 'tis the *Chymiſtry* of CHRIST to extract *Good* out of *Evil.*

Then *Supplication* is anſwered, when 3.
the *Soul* is kept up in SEEKING. Though the *Good* prayed (for) be not obtained, and the *Evil* prayed (againſt) be

be not removed, yet PRAYER (in a ſenſe) may be ſaid to be anſwered, if we be graciouſly influenced (thorough *Faith* and *Patience*) to wait for the *obtaining* of the one, or *removing* of the other. Thus (*Heb.* 6. 12.) *Be ye not ſlothful, but followers of them, who thorough faith and patience, inherit the promiſes.* FAITH and PATIENCE, are two grand Graces acting in trial; the one leads the *Van*, and the other brings up the *Rear* of all *Grace.*

4. Then *Supplication* is anſwered, when there is a holy STILNESS, and a heavenly SILENCE. Then Prayer ſeems to be anſwered, when we can *acquieſce* in the not giving in of what we prayed for, and be *ſatisfied* without it. When *Hannah* (1 *Sam.* 1.18.) had rectified the miſtake of *Eli* concerning her prayer for a Child, who ſaid go in peace, the Text ſaith, *that ſhe went away, did eat, and her countenance was no more ſad.* The Text mentions not the ANSWER of her PRAYER at that time, but there was a holy *ſtilneſs* and a heavenly *ſilence*; Yea, ſhe might have ſome ſweet perſwaſion and aſſurance, that God had heard her cry, and

and the cry of *Eli* also. The poor woman sate drooping and mourning, as well as praying, but no sooner had she a hint of AUDIENCE and ACCEPTANCE (so ready is the *Hearer* of Prayer to be the *Answerer* of Prayer) that her countenance is no more sad. The sadness of her heart appeared no more in her countenance; there was fair *weather* in her *Face*, and *Sunshine* in her *Forehead*; the rain and showrs of her *Tears*, were blown over, and dried up.

But for what is *Christ* now especially to be sought by a spiritual *Suppliant*? Qu. 3.

Seek Christ for thy self; for others; for thy self and others. 2.

Seek Christ for thy SELF. There is nothing worse to man than man himself, yet a man should not be an *Enemy*, but a *Friend* to himself; for (as the ITALIAN saith) A *Man* of *Straw*, is worth a *Woman* of *Gold*. 1.

But for what should a man seek Christ in reference to himself? Qu.

Seek *Christ*, that thy GRACE (may) be, as thy RACE (shall) be. Sol. 1.

We should dread the righteous *judgments* of a righteous God. *David* (who scarcely dreaded the judgments of *Man*)

greatly dreaded the judgments of *God*. Thus (*Psa.* 119.20.) *My Soul trembleth for fear of thee, & I am afraid of thy judgments*. It may be the bitterness of death is not yet past, we may have a shour of B—. To fear the worst, and believe the best, is becomming *Cedars* as well as *Shrubs*, in this CRITICAL-AGE. The *Israel* of *God*, is to meet the *God* of *Israel* (by *Faith* and *Prayer*) in the way of his righteous judgments. Amos 4.12, Seek Christ for Grace to weather the Storm and Showr; that as thy *Race* (shall) be, thy *Grace* (may) be; as thy *Burden* (shall) be thy *Back* (may) be; and as thy *day* (shall) be (*Deu.* 33.25.) so thy *strength* (may) be.

2. Seek *Christ*, that thy SPIRIT (may) be as thy STATE (shall) be. Let *Christ* be sought that thy *Affection* may be wrought down to thy *Condition*, and thy *Spirit* brought down to thy *State*. Is not he (as it were) a MIRACLE amongst men, that lives not some way or other *discontented*? Are not divine *Contemplation*, and divine *Contentation* TWINS of *Grace* born together? Are they not *well* and *sick* together? Do they not *live* and *die* together? 'Tis said of SOCRATES,

TES, that what losses soever befel him, he continued the same *Man*. It was very true of *Paul*, who saith (*Phi.* 4. 11.) *I have learned in whatsoever state I am, therewith to be content.* The word (State) is not in the Greek; I have learned in what I am; in whatsoever concerns me, or befals me, whether I have little, or nothing at all. However the world went with him, he was at peace. Oh my Soul, that it were thus with thee! Our *Supplies* are without DISERT, and our *Wants* should be without DESCONTENT. We must not control God in the dispensing and disposing of his *Alms*, as if he did not distribute with *Equality*. What is *Pleasure* without, if there be not *Peace* within? A man may have *Riches* and no *contentment*; but he that hath contentment is very rich. Thus (1. *Tim.* 6. 6.) *Godliness with contentment is great gain.* Godliness with SELF-SUFFICIENCY (so the Greek, and so the word properly importeth) is great gain. The very *Heathens* had a great PROSPECT of a great *Excellency* that was in *Contentment*. The *Philosopher* also desired

ἐν οἷς εἰμι.

μετὰ αὐτάρκειας.

nothing of his *God* in this world to make his life happy but CONTENTMENT. But let these give wall to the *Apostle*, who saith (*Phil.* 4. 12.) *I know how to be abased, and I know how to abound*: It is a great piece of spiritual *Prudence* to know how to *want*, but a greater to know how to *abound*. *Every where, and in all things* (ἐν παντὶ καὶ ἐν πᾶσι.) In every place, in every time, in every thing, for the words will bear all this: Then followeth, *I am instructed how to be full, and to be hungry; how to abound, and to suffer need.* To bring down a man's *Affection* to his *Condition*, and his Spirit to his *State*, is to instate him (as it were) in the *Riches* of both the INDIES. Such a man finds a *Mine* whersoever he goeth, and a *Store house* in his own *Breast*. A MAN in CHRIST, doth cry (or should cry) as to temporals, *Lord*, what thou wilt; and as to spirituals, *Lord*, when thou wilt; and (in both) *Lord*, how thou wilt. He that deserves nothing, should be content with any thing. They can never want much, who desire but a little, nor they never have enough, whose desires are unbounded.

Seek

Seek *Christ* for *Influence* in order to 3.
SELF-RETIREMENT. 'Tis much the *Mode* to be much abroad. Many persons are *Strangers* (as it were) to their *own houses*, but more persons are strangers to their own *hearts*, and too much unacquainted with this SELF-COMMUNING. Maintain graciously a holy *Colloquy* with thine own heart. Though self-communing and conversing, self-reflecting, and retiring, be imposed, and consequentially incumbent, yet where is the man, saith the Prophet, that *repents him of his wickedness, saying, what have I done?* Thus (*Psa.* 4. 4.) *Commune with your own heart upon your bed, and be still.* If we would weigh things aright, the *Ballances* must stand at an even *poize*. Our hearts must stand still, if we would know what bears most weight in them, *Heaven* or *Earth*, *Christ*, or the *Creature*. Our HEARTS will not be spoken with, unless we be quiet. The *Picture-drawer* cannot (to the life) take the *Features* of the *Face*, unless the *Object* sits by it. Commune with your own heart. IMRU BILBABCHEM; say ye in your hearts,

Quid mali feci?

Λέγετε ἐν ταῖς καρδίαις ὑμῶν.

so the Hebrew. Say ye (in) or (with) your hearts, so the Greek. A *Man* may speak to the *Heart*, and the *Heart* may speak to *Man*. The Heart may be conversed, and communed with. Thus (*Deu.* 7. 17.) *If thou shalt say in thine heart, these nations are more than I, how shall I dispossess them?* So (*Deu.* 8. 17.) *And thou say in thine heart, my power, and the might of my hand, hath gotten me this wealth.* In three principal tongues (Hebrew, Greek and Latine) there hath ever been held a difference between SPEAKING, and SAYING: To speak, is proper to the *Multitude*, but to say, is proper to an *Orator*. Is not this the mischief, and a misery to man, to inspect others rather than himself, and to commune with MAN more than with GOD? As 'tis the *Duty*; so 'tis the *Mercy* of a Christian to retire into himself, that he may make a curious, and critical *inspection* into the workings, or the counter-workings of his own heart. Thus DAVID did (*Psa.* 77. 6.) *I communed with mine own heart, and my Spirit made diligent search.* With my heart I meditated, and my spirit searched

searched diligently; so *Ainsworth*. The Hebrew thus: *Gnum-libabi asichah; vaje chapes ruchi*: With my heart I meditated, and my spirit made search into. Treat thy HEART, and maintain a PARLEY with it. Put these questions unto thy heart: ah my Heart! art thou still an *old*, and not *another* heart? Art thou stil an *old*, and not a *new* heart? Art thou but *another*, and not a *new* heart? The heart (*Jer.* 17. 9.) *is deceitful above all things, and desperately wicked, who can know it?* The HEART, is not onely a wicked GULF, but also the *Gulf* of WICKEDNESS; speak, therefore unto thy heart, and say, ah my Heart! art a *clean*, or an *unclean* heart? art an *earthly*, or a *heavenly* heart? art a heart for *God*, or a heart for *Satan*? art a heart for CHRIST, or a heart for ANTICHRIST? art a heart for the *Prince of the Kings of the earth*, or a heart for the *Prince of the power of the air*? Abraham *communed* with the Sons of Heth. Samuel *communed* with Saul. David *communed* with Abigail. Solomon also (*Eccl.* 1. 16.) *communed with his own heart.*

Mali Profundum.

4. Seek *Christ* for Evangelical SINCERITY. He that hath a good *Cause*, and a good *Conscience*, dreads not a *Search* to the *Bottom*; but an *Hypocrite* is like a man that hath stollen goods in his house, such a man is unwilling his house should be searched; an HYPOCRITE is unwilling his *Heart* should *be searched*. A Man must not be *guilded*, but *Gold*. A *sailing* Brook, is an *Emblem* of a *false* Heart. *Hypocrites* (like Hebrew letters) must be spelt backward, if we read them aright. They are like ROWERS, who look one way, and row another. They have the *Voice* of *Jacob*, but the *Hands* of *Esau*. They are like the *Lacedemonian Nightingale*, that was good for nothing but to sing. They are like the Fish AMPHISBÆNA (a kind of *Serpent*) that hath two *Heads*, and looks two contrary ways at once. As *Simulation* makes that to be which is not, so *Dissimulation* makes that not to be which is. Seldom (if ever) doth that man die an *Hypocrite*, that lives in fear of the *Hypocrisie* of his own heart. Where is the *Hypocrite* that is able to avoid, and evade the *Dint* of this DILEMMA? If *Holiness* be *bad*, why doth an

Vox & præterea nihil.

Hypocrite

Hypocrite so much as appear holy? If *Holiness* be *good*, why doth an *Hypocrite* no more than appear holy? There is a *moral* INTEGRITY: Thus (*Gen.* 20. 5.) *In the integrity of my heart, and innocency of my hands, have I done this.* There is also an *Evangelical* Integrity: Thus (2. *Cor.* 1. 12.) *In simplicity, and godly sincerity, &c. I have had my conversation in the world.* Here is simplicity, and godly sincerity; or (according to the Greek) the SINCERITY of GOD: Such Sincerity as is in God himself, who is the God of Truth. Is not this word (Sincerity) a *Metaphor* taken from EAGLES? the *Eagle* (saith *Aristotle* and *Pliny*) brings her young ones out of the *Nest* before they be fully *fledged*, and holds them up against the Sun shining in its strength; those that wink are *rejected*, those that wink not are *retained*. Or rather is it not a *Metaphor* taken from WARES, which are held up against the Beams of the Sun, to see what *Faults*, or *Flaws* are in them? *Sincerity*, is a word taken from HONEY, when 'tis unmingled, and without Wax. Though we may illude

εἰλικρινεία Θεῦ.

Mel sincerum, When *sine Cera.*

Man

Man, we can put no IRONIES upon *God*. As he that doth *good* unto many is a man of *Charity*, so he that doth *right* unto all is a man of *Integrity*. A man may be *conscious* of his own natural *Infirmity*, and yet be *confident* of his own practical *Integrity*. Let *Christ* be sought that thy ROOT may not be ROTTENNESS, that thou mayst not be put off with a *Rag* instead of a *Robe*; that there may be the *Nature* of life as well as a *Name* to live; that there may be *Oil* in the *Vessel*, as well as *Oil* in the *Lamp*.

5. Seek *Christ* for a *sedate* SPIRIT. 'Tis one thing to *mourn*, and another thing to *murmure*. A *murmurer*, is his own *Martyr*; is his own *Murderer*. 'Tis ten thousand times better to *mourn* than to *murmur*, for a murmuring, and a muttering Spirit, is both the *Sin*, & the *Punishment* of *Satan*. A *Saint* should be most upon his KNEES when *Satan* stands most at his ELBOW: Let *Christ* be sought for a still, silent, and sedate spirit. Thus (Psa. 46. 8. 10.) *Come behold*: But what's the Sight? What's to be seen? *Come, behold the works of the Lord, what*

what desolations he hath made in the earth. But how are we to behold these desolations? Not with murmuring, but with mourning hearts. *Be still, and know that I am God.* That's enough to quiet the thoughts of man. Some *Parasites* have (sacrilegiously) flattered the POPE into this divine priviledge; No man must question him, do what he will; if he carries thousands to hell, who shall say, why dost thou so? This *Priviledge* is peculiar to GOD; if he shakes the frame of Heaven and Earth, we must be still, *for he doth in heaven, and in earth, whatsoever pleaseth him.* God (saith *Luther*) dwels not in BABYLON, but in SALEM; not in *Confusion*, but in *Peace*; now those that are to dwell (with) God, should also dwell (as) God. *Calvin* (though under pains) was not heard to mutter, and murmure, yet he was heard often to say, how long Lord? how long? The *Children* of CONSTANTINE did not more *resemble* their *Father*, nor the *Scholars* of ARISTOTLE more resemble their *Master*, nor the *Soldiers* of ALEXANDER more resemble their *General*

neral, than *Murmurers* doe resemble the *God of this world*, *which now lieth in wickedness*. He that *mutters* is foiled by *Satan*, but he that is a *Mute* overcomes him; now 'tis more to conquer a *Devil*, than to conquer the *World*. Were the *People* MUTES (1 *Kings* 18. 21.) when the *Man* of *God* spake, and shall not we be *Mutes* when the *God* of *Man* speaks? The *Psalmist* was a MUTE under the hand of *Man*, and under the hand of *God*.

1. Under the hand of MAN. The hand of *Man* was upon him, but he was a *Mute*. Thus (*Psa.* 38. 12, 13.) *They that seek after my life, lay snares for me, &c. But I, as a deaf man heard not, & I was as a dumb man that openeth not his mouth.*

2. Under the hand of GOD. The hand of *God* was upon him, but he was a *Mute*. Thus (*Psa.* 39. 9, 10.) *I was dumb, I opened not my mouth, because thou didst it. Remove thy stroke away from me. I am consumed by the blow* (or conflict, so the margent) *of thy hand.* It was not a sullen silence, but a patient silence. A sedate Spirit (under the hand of God and Man) is a

SPARK

SPARK of the divine nature, 'tis a *Beam*, or a *Ray* of GLORY, 'tis a *heaven-born* Spirit. The *Angels* are most still, and quiet, and they take in most of *God*, most of *Christ*, most of *Heaven*.

Seek *Christ* for OTHERS. *Man*, 2.
is not onely born for *Himself*, he is also born for *Others*, and is to seek *Christ* for *Others* as well as *Himself*.

Seek *Christ* for the NATION 1.
Is *England* the land of thy *Nativity*? Seek Christ for it. It was King EGBERT who required that all the SAXONS should be called *English*, and the *Kingdom* should be called ENGLAND. Forreign writers have called *England* the *Granary* of the Western World; the prosperous *Island*; the *Paradise* of *Pleasure*; the *Garden* of *God*. One calls *Regnum Angliæ*, *Regnum Dei*, the *Kingdom* of *England*, the *Kingdom* of *God*, because God seems to take special care of it, having walled it about with the OCEAN, and watered it with the upper, and the nether springs, like that land which *Caleb* gave unto *Achsah* his daughter. The POPE hath called *England* the PIT of his TREA-

Poly. Virgil.

Putens in exhaustus.

TREASURE, which was *inexhaustible*; saying, he could never want *money*; so long as he could hold a *Pen* in his *Fingers*, and write to *England*. It is (as it were) an APHORISM of a late *Queens*, that *England* could never die, unless killed by it self. Let *England* be sought for; Lord Jesus, Let not ENGLAND (as *Antiochus* and *Jehoram* did) die of a *Disease* in her own *Bowels*. It was imposed upon them (*Jer.* 29.4-7.) that were carried away from *Jerusalem* to *Babylon*, *to seek the peace of the City whither they were carried Captives*, *for in the peace thereof, they should have peace*. As if it had been said, your own WELFARE (while ye abide there) is *enwrapped* in the rest, quiet, and welfare of that STATE, as of *Passengers* in the *welfare* of the *Vessel* wherein they are *embarked*. Oh pray! pray! pray that ENGLAND (still) may be the *Region* of *Religion*, the *Valley* of *Vision*, the *Land* of *Goshen*.

The PAPISTS (saith *Pool* in his 86. p. 49. 75. nullity of the Romish Faith) speak blasphemously of the sacred Scriptures, saying, that (without the *Churches* Authority) they are of no more value than

than the *Fables* of ÆSOP. The *Scripture* (saith *Costerus*) is a *Sheath*, that will admit of any *Sword*. It is (saith *Pamelius*) a *Nose* of *Wax*. And *Chamier* saith, that 'tis the least part of revealed truth. But *Basil* saith that the BIBLE is a *Physicians* shop of *Preservatives* against poysonous *Heresies*; a *Pattern* of profitable *Laws* against rebellious *Spirits*; a *Treasury* of most costly *Jewels* against beggarly *Elements*. The GOSPEL of the PAPISTS looks like the *Laws* of *Draco*, to be wrieten in *red*, and in *Wrath*; but the *Gospel* of the PROTESTANTS looks like the *Laws* of *Jehovah*, to be written in *white*, and in *Mercy*. The *Gospel*, is the *Letter* of *God* from *Heaven* to *Man*, the very reading whereof hath a BLESSEDNESS annexed to it, if it be read with *Affection*, and *Application*. Thus (*Rev.* 1. 3.) *Blessed is he that readeth, and they that hear the words of the Prophesie of this book.* He changeth the number, he that readeth, and they that hear; because many more may hear than read: Where have we a blessing so solemnly proclaimed to the reading and hearing of any of the *Books* of *Man*,

Minima pars veritatis revelata.

Epistola Creatoris ad creaturam.

as to the Books of *God*? Yea, of any of the Books of God, to (this) Book of God? Blessed are the readers & the hearers of the prophesie of this Book: Is there all? No; *and keep* (in *Heart* and *Life*) *the things that are written therein, for the time is at hand.* Oh pray! pray! pray that this GOSPEL may not be taken from *England*; that this ARK may abide in the *Camp*; that this GLORY may not depart from *Israel*. Let thy cry be, Lord Jesus, infinite in *Mercy*, as well as in *Majesty*, and in *Pity*, as well as in *Power*, let ENGLAND be one of the *Isles that shall wait upon God*, (*Isa.* 51. 5.) *and trust on his arm.* Oh multiply cries, and cry mightily to *Christ* for *pardoning* mercy! Father of mercies, though the *Sins* of *England* cannot be perfectly *enumerated* (such is the MULTITUDE of them) nor perfectly *aggravated* (such is the MAGNITUDE of them) yet *pardon* them. Let God be sought for *humbling* mercy, Lord God, who *humblest thy self* (*Psa.* 113. 6.) *to behold the things which are in heaven, and on the earth*, let *England* be *cloathed* with

with SACKCLOTH and not with SCARLET now; let *England* put (off) and not put (on) her *Ornaments* now; let England mourn like a DOVE in the *Valley* now, and manifeſt a *Repentance unto ſalvation not to be repented of*, now; let her mourn until ſhe can no more mourn, and after that mourn having no more mourned, for the *Multitude*, and *Magnitude* of her SIN. *Pray* for a praying Spirit now; oh thou that art the *Object* of *Prayer*! give unto *England* a Spirit of Prayer now, that her *Inhabitants* may be JACOBS and ISRAELS too; may be *Prayers* and *Prevailers* too. Seek alſo for *reforming* mercy: *Humiliation* and *Supplication*, without *Reformation*, will be inſignificant. Let thy cry be, Lord of Lords, let ENGLAND be graciouſly made leading in a way of humiliation, and ſupplication, and reformation, that *England* alſo may be graciouſly made leading in a way of *Salvation*. Is not that a ſweet, and a ſure word? *If my people, upon whom my name is called* (2. Chro. 7. 14.) *ſhall humble themſelves and pray, and ſeek my face, & turn from*

their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal the land.

2. Seek *Christ* for RELATIONS. There are few *Persons*, but have *Relations*; let these be prayed for, that they may not add to *Hell*, but to *Heaven*: That a SEIGE may be laid to their SOULS: That they may be *Captives* to the *Grace* of *God*, and to the *God* of *Grace*. Send to *Heaven* concerning *Relations*, that being (sinfully) bound for HELL, they may be (graciously) bound for HEAVEN: That God may say to those in their blood, live, and pluck them as brands out of the fire. O multiply cries, and cry mightily unto *God*, and *Christ* (Coessential, coequal, coeternal, and consubstantial with the *Father*) for thy *Relations*, that being VESSELS of *Sin*, and VASSALS of SATAN, they may be *Vessels* of MERCY, and *Vessels* of GLORY. Art thou a *Husband*? Seek *Christ* then for a WIFE: Oh Lord! that this *Wife* of mine may be one *Spirit* with me, as she is one *Flesh* with me: That this *Wife* of mine may be a *Sarah*, or an *Abigail*, an *Eunice*,

nice or a *Lois*: That this *Wife* of mine may not be *damned*, but *ſaved*; may not *die* before ſhe *lives*; may not go out of the *World* before SHILOH (*Gen.* 49. 10.) cometh into her *Heart*. Art thou a *Wife*? ſeek *God* then for a HUSBAND: Oh *God* of *Gods*! thou haſt *Bowels* of *Mercy*, as well as *Beams* of *Glory*, that this *Huſband* of mine may be convinced, and converted; may be called and crowned; may be redeemed and regenerated; may be ſanctified and ſaved: Let this *Husband* of mine walk (before) thee as ABRAHAM did; or walk (with) thee as NOAH did; or [after] thee as DAVID did, and be [*Acts* 13. 22.] a man after thine own heart. Art thou a Father? Seek Chriſt then for a CHILD: Lord Jeſus, the lamb of God, who takeſt away the ſins of the world, let this *Cain* be made an *Abel*; let his *Iſhmael* be made an *Iſaac*, and this *Eſau* be made a *Jacob*; let this *Ben-oni* be made a *Benjamin*, and this *Dinah* be made a *Daughter* of *Abraham*. Art thou a *Maſter*? Seek *God* then for a SERVANT. 'Tis not ſo honorable to ſerve *Emperors*, as to ſerve *Chriſt*;

Yea, 'tis more honourable to ſerve God, and Chriſt, than to have Emperors ſerve us. To *ſerve* GOD, is not onely the DUTY, but alſo the DIGNITY of the higheſt *Creatures*. In this *Title* (a ſervant of God) did *David* more glory (*Pſa.* 116.16.) than in being King of Iſrael. There were few ſervants good formerly: Not one *Servant* went into the ARK with *Noah*: There was (*Gen.* 7.7.) *He, and his Wife; his three Sons, and their three Wives*, but not a ſervant. There was not one *Servant* that went out of SODOM with Lot: There was *Himſelf* (*Gen.* 19.15.) *and his Wife, with his two Daughters*, but not a Servant: which notoriouſly indicateth, that few Servants were then good. 'Tis alſo to be feared that few Servants are now good; let therefore *Chriſt* be ſought for a *Servant*; Lord Jeſus (the MIRROR of MERCY) let this Servant of mine, be made a Servant of thine: Let this Servant of a *ſinful* MAN, be made the Servant of a *ſinleſs* GOD: Let this Servant of *Sin* and *Satan*, be made an *Obadiah*, a Servant of the Lord, as the word ſignifieth. Do not onely ſeek

God

God for the NATION, that there may be written upon *England* (as with a *Beam* of the *Sun*) *Jehovah-Jireh*, the Lord will ſee, or provide: And *Jehovah-Shalom*, the Lord ſend peace: And *Jehovah-Niſſi*, the Lord my Banner; but alſo ſeek *Chriſt* for RELATIONS, whether *Husbands* or *Wives*; whether *Children* or Servants, that they may be graciouſly led out of a ſtate of *Sin* into a ſtate of *Grace*, and thorough a ſtate of *Grace*, into a ſtate of *Glory*.

3. Seek *Chriſt* for the conviction, and converſion of SINNERS. There is a two fold *Conviction*; external, and legal in the *Courts* of *Judicature*; internal, and effectual in the *Court* of *Conſcience*. Excellent things are hardly acquired. Nothing is hard to him that can do all things. OMNIPOTENCY, never meets with any DIFFICULTY. But though there is not any thing hard to *God*, yet there are many things hard to *Man*, eſpecially to me the weakeſt, and worſt of men. I find it a hard thing to love *Enemies*; to bleſs them that curſe, to pray for them that perſecute, and yet this (*Mat.* 5. 44.) is *impoſed* by the LAWGIVER of

Difficilia quæ pulchra.

Sion. Let Christ therefore be sought for *Sinners*, in order to their *Conviction*, and *Conversion*. Though there may be many *Convictions* without *Conversion*, yet is there any *Conversion* without *Convictions*? Doth the WHITE of GRACE ever so appear, as when the BLACK of SIN is set by it? And, where is the *Christian* (of Christs making) whose *Experience* it is not, that *Conviction* is *MIDWIFE* to *Conversion*? Oh multiply cries, and cry mightily unto *God* and *Christ* (the sole *Objects* of *Prayer*) that the work of *Conviction*, and *Conversion*, may not thus stick in the BIRTH! Was not *Peter* (originally) a *Fisherman*? Yet (graciously) a *Fisher* of *Men*; at whose Sermon (*Acts* 4.4.) about five thousand were converted. The BLOOD of the *Martyrs* is the SEED of the *Church*. Were there about five thousand converted at one *Sermon* then? May there not be about five thousand *Sermons* now, and not one converted? Ah! this is sad, and greatly to be reflected. But, are we not to add (for I would not be peremptory, and positive) this SERMON to another? 'Tis said (*Acts* 2. 41.) *That there were*

were added unto them about three thouſand ſouls: And (at his ſecond Sermon) they are encreaſed to about five thouſand. I have learned (thorough grace) cordially to wiſh, that ten thouſand may be *ſaved*, rather than ten ſhould be *damned*; that thouſands of thouſands, and ten thouſand times ten thouſand ſhould be *convinced*, and *converted*, rather than one Man, or one Woman, ſhould be *condemned*.

Seek *God* and *Chriſt* for the *congregating*, and *calling* of the JEWS. The *Turks* have an old TRADITION, that at laſt they ſhall be *ſubdued* by the *Children* of *Iſaac*. The righteous God hath been very exact in anſwering their cry by HEROD (even in the very place where they made it, when they ſaid (*Mat.* 27.25.) *His blood be upon us, and upon our Children.*) who ſlew multitudes of them: After wards by FLORUS, who made a more bloody *maſſacre* of them: Alſo when *Jeruſalem* was taken by *Veſpaſian*. Cæſar alſo ſold the common ſort of them *thirty* for a *penny*, as they had ſold (*The Prince of the Kings of the earth*) for thirty pence. The *Clock* of 4.

ther CONVERSION hath not yet given *warning*, but there will be an *Amplification* of *Good* to the GENTILES, as a *Concomitant* and *Syncroniſm*, with the *Converſion* of the JEWS. Seek God and Chriſt for the Jews, who are to be univerſally congregated, and effectually called.

1. They are to be (univerſally) *congregated*: Thus (*Iſa.* 27. 12, 13.) *Ye ſhall be gathered one be one, oh ye Children of Iſrael*, &c.

2. They are to be (effectually) *called*. Thus (Rom. 11. 26.) *All Iſrael ſhall be ſaved, as it is written, there ſhall come out of Sion the Deliverer, and ſhall turn away ungodlineſs from Jacob.*

3. Seek *God* and *Chriſt* concerning SION. As there is a *Sion* (phyſically) to be underſtood (2 *Sam.* 5. 6, 7. 9.) which was a *Caſtle* taken by *David*, called the *City* of David, and wherein he dwelt; ſo there is a *Sion* (metaphyſically) to be underſtood: Thus (*Pſa.* 129. 5.) *Let them all be confounded, and turned back, that hate Sion.* This *Sion*, is the CHURCH of CHRIST, which (*Acts* 20. 28.) he hath *purchaſed with his own blood.* The Church of

Chriſt

Christ is (as it were) the SOUL of that *Nation* where it is. The *Arms* of this *Church* are PRAYERS and TEARS. Yea, this *Church* hath the CROSS for its CREST. This is the *Church* that is kept (as it were) in a *Circulation* of *Miseries*. Of one SINON doth *Virgil* speak, who (when he had burnt TROY) danced in the *Ashes*. Thus many set on *Fire* the *Church* of *Christ*, and then laugh at the *Flames*. That Promise (*Mat.* 16. 18.) *I will build my Church*, is the great, yea, the first CHARTER of the *Saints* in the new Testament. Though there be many *Legions* of *Devils*, and every *Devil* more strong than many *Legions* of *Men*, yet this *Church* of *Christ* liveth, and is called HEPH-ZIBAH, the pleasure, or delight of the Lord, as the word signifieth. This *Church* of *Christ* is BETH-EL, the *House* of *God*. Now, as *Æneas* had a care of his *Houshold-Gods*, before he took care of his *Houshold-Goods*, so the *House* of *God* is to be cared for (before) and (above) any other *House*. Let *Christ* then be sought for SION in reference

Preces & Lacrymæ.

Crista est Crux.

Prima Charta.

rence to her *Peace* and *Proſperity*; in reference alſo to her *Union* and *Unanimity*.

1. Seek *Chriſt* for the PEACE and PROSPERITY of *Sion*. Thus (*Pſa.* 122. 6, 7.) *Pray for the Peace of Jeruſalem, they ſhall proſper that love thee: Peace be within thy walls, and proſperity within thy palaces.* Is not Zion as a DOVE amongſt *Kites*? As a LILLY amongſt *Thorns*? As a LAMB amongſt *Wolves*? O pray! pray! pray for her peace and proſperity.

2. Seek *Chriſt* for the UNION, and UNANIMITY of *Sion*. Is it not pity that *Abraham* and *Lot* ſhould fall out by the way? Is it not pity that *Sin* and *Satan* ſhould make thoſe TWO, whom the *God* of *Grace*, and the *Grace* of God have made ONE? is it not pity that a *ſinful* Antichriſt ſhould make thoſe two, whom a *ſinleſs* Chriſt hath made one? Thus (*Gal.* 3 28.) *There is neither Jew nor Greek*: This is a *Check* to the JEW, and a *Cordial* to the GENTILE: *There is neither bond nor free*: This abrogates the difference between

between *Profeſſors*: *There is neither male nor female:* This confutes, and confounds the difference that MAHOMET puts between the two *Sexes*, when he ſaith the *weaker* hath no *Soul* to ſave: So that all *Women* (with him) are without SOULS, or all *Women* are without SALVATION: Here is the Aſſertion; now follows the argument: *For ye are all one in Chriſt Jeſus.* Divide and rage; divide and reign; divide and rule; divide and ruine, is the SOPHISTRY of the *Prince* of *Darkneſs.* Shall we agree in Chriſt, and diſagree among our ſelves? O that *Jeruſalem* were at unity with in her ſelf! Let *Chriſt* be ſought now to *unite* the *Heads*, and *Hearts*, and *Hands* of all in *Union* with himſelf. *Divide & impera.*

Seek *God* concerning BABYLON. As there was a *literal* Babylon, which was a famous City in *Aſſyria*; called (*Iſa.* 13. 19.) *the glory of Kingdoms; the beauty of the Chaldees excellency*, &c. So there is a *myſtical* Babylon, which is ROME, where the POPE ſits as HEAD; called (*Rev.* 18. 2.) *Babylon the great; a habitation of Devils;* 6.

Devils; the hold of every foul ſpirit; a cage of every unclean and hateful bird. The VICES that were in *Babylon*, are found in *Rome*, and therefore (by *reſemblance*) it bears the name of *Babylon*. The PAPISTS (in their *Teſtament* printed at *Rhemes*) take *Babylon* to be *Rome*; they confeſs that ROME is meant by BABYLON in the ſixteenth and ſeventeenth Chapters of the Revelation. *Quid* Romæ *faciam? mentiri neſcio planè.* The *oſtentation* of the JESUITS is very great, who ſay, that the CHURCH is the *Soul* of the *World*; that the CLERGY are the *Soul* of the *Church*, and that the JESUITS are the *Soul* of the *Clergy*. When it ſhall appear (ſaith Mr. *Baxter* in his ſafe
p. 9. Religion) in the ſacred Scripture, that *Sion* is called *Babylon*, and *Babylon* is called *Sion*, then (and not till then) will I believe that the *Church* of *Rome* is a *true* Church. What is her *Religion* but REBELLION? What is her *Faith* but FANCY? What is her *Mercy* but CRUELTY? What are her *Sacraments* but SACRILEDGE?

Suffer

ſuffer me to add this; if the DEVIL can deviſe more execrable *Stratagems* than POPES (thoſe *Heads* of *Rome*) have done, let him change Seats with the *Pope* that now is, but is not long to be. I have ſomewhere read of one, who ſaid, that the EMPEROR was juſt as much leſs than the POPE, as a CREATURE is leſs than GOD. Can it enter into the thoughts of any one (not defective in his *Prudentials*, and who hath not giving a *Bill* of *Divorce* to his *Reaſon*) that this WRETCH had meaſured it to an *Inch*? But the *Popes* own *Compute* is a little more modeſt, for he ſaith, when God made thoſe two great LUMINARIES, the *Sun* and the *Moon*; by the *Sun* is meant the POPE, and by the *Moon* is meant the EMPEROR. Now if it be true (as they ſay) that the *Sun* is 6539 times bigger than the *Moon*, juſt ſo many times (not more or leſs) is the *Pope* bigger than the *Emperor*. But let DEMOCRITUS weep, and HERACLITUS laugh at this *Papal-Comment*, that the *Sun* is the *Pope*, and the *Moon* the *Emperor*. Is not *Rome* (the) *Babylon*, and that for theſe following reaſons? Be-

1. Becauſe called (*Rev.* 14. 8.) *the great City.* Suppoſe a man in *England* and he ſpeaks of burning the EFFIGIES (but no more) of the *Pope* in the great *City*, who would not underſtand it to be ſpoken of LONDON. Suppoſe a man in *France*, and he ſpeaks of a *prodigious* MASSACRE, that was at ſuch a time in the great *City*, who would not underſtand this to be ſpoken of PARIS? In Johns time the *Roman Empire* prevailed, and *Rome* was called the (great) CITY.

2. Becauſe ſitting (*Rev.* 17. 3.) *Upon a Beaſt.* Daniel (*Ch.* 7. 3. 17.) ſpeaks of four *Beaſts*, which are four *Monarchies.* Theſe are interpreted to be the *Chaldees*; the *Medes*, and *Perſians*; the *Græcians* and the *Romans.* Before Johns time the three firſt were dead, and that which remained was the ROMAN-EMPIRE.

3. Becauſe it was to have (*Rev.* 17.7.) *Seven heads.* Theſe ſeven heads (*v.*9.) are *ſeven mountains.* Theſe ſeven mountains, may be ſeveral ſorts of government. There are alſo *ten Horns* (*v.* 12.) which are ten *Kings*, or *Kingdoms.* Now, what City but ROME

is *ſituated* upon ſeven hills? So famous, that the *City* it ſelf is called SEPTICOLLIS.

Becauſe 'tis the City (*Rev.* 17.18.) *which reigned over the Kings of the earth.* That POSITION is wickedly obtruded upon us, *That the Church of Rome is a true Church.* If we conſult the *Apocalypſe*, we ſhall find that ROME is called *Babylon*, *Egypt*, and *Sodom*, as if the *Flagitioſity* of them all were *concentred* in HER. 4.

Vivere ſi ſancte cupitis, diſcedite Româ:
Omnia cùm liceant; non licet eſſe pium.

Let God and Chriſt now be ſought for the diviſion and deſtruction of Rome.

Seek theſe for the DIVISION of *Rome.* Do the TURKS pray, that ſeeing the *Chriſtians* cannot love them, they may therefore hate one another? Why may not we pray that SIMEON and LEVI may be *divided*? That *Herod* and *Pilate* may be TWO? There are very many (implacably) ſet againſt *Chriſt*, and his *Call*; againſt *Chriſt* and his *Cauſe*; againſt *Chriſt* and his *Croſs*; againſt *Chriſt* and his *Crown*; multiply cries, therefore, and cry mightily unto him, 5.

that

that he would haſten upon the *Romans*, or *Rome*, what he threatens as to the Egyptians, or Egypt. Thus (*Iſa.* 19. 2, 3.) *I will ſet* (mingle, ſo the margent) *the Egyptians* againſt the *Egyptians* (or *Egypt* againſt *Egypt*) *and they ſhall fight* (*or war*) *every one againſt his brother, and every one againſt his neighbour; city againſt city, and Kingdom againſt Kingdom: And the ſpirit of Egypt ſhall fail* (be emptied, ſo the margent) *in the midſt of her*, &c.

2. Seek theſe for the DESTRUCTION of *Rome*. Let God and Chriſt be ſought for the *Reſurrection* of the witneſſes, and for the *Expiration* of the 42 *Moneths*: That the ſeven *Angels* may pour out their ſeven *Vials*: that the (great) CITY may be divided into three parts: That the *Cities* of the *Nations* may fall: That (great) BABYLON may come into remembrance before *God* (*Rev.* 16. 19.) *to give unto her the cup of the wine of the fierceneſs of his wrath.* Let the Father and the Son be ſought concerning ROME, as they were ſought (*Jer.* 17. 18.) concerning the mockers of the Propheſie: *Bring upon her the evil day, and deſtroy her with a double de-*

destruction. Break her with a double breach, so the Margent. That is, with breach upon breach; or, destruction upon destruction. But take here a PROSPECT of the *Parity* and *Parallel*, between old *Babylon* and *Rome*, in a manifold respect, and (as it were) in syllabical expressions.

As to WANTONESS. Old *Babylon* said (*Isa.* 47. 7, 8.) *I shall be a Lady for ever; I shall not sit as a widow, neither shall I know the loss of children.* Thus *Rome* (*Rev.* 18. 7.) saith, *I sit a Queen; I am no widow; I shall see no sorrow.* 1.

As to MERCHANDISE. Old *Babylon* (*Jer.* 51. 13.) was the *Metropolis* of the *Chaldees*, full of *Trade* and *Merchandise.* Thus *Rome* (*Rev.* 17. 15.) abounds this way. 2.

As to CRUELTY. Old *Babylon* was as full of *Cruelty. By the rivers of Babylon* (*Psa.* 137. 1.) *there we sat down; yea, we wept when we remembred Sion.* Thus *Rome* (*Rev.* 18. 24.) hath been cruel, for in *her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.* 3.

4. As to SORCERERS, and SORCERIES. Old *Babylon* (*Isa.* 47. 12.) is charged with *Enchantments, and a multitude of Sorceries.* Thus *Rome* (*Rev.* 18. 23.) is charged, that by her *Sorceries all nations were deceived.*

5. As to IDOLS and IDOLATERS. *The Image of gold which Nebuchadnezzar made, was set up in the Province of Babylon* (*Dan.* 3. 1.) *in the plain of Dura.* Thus *Rome* (*Rev.* 17. 2.) hath *made drunk the inhabiters of the earth, with the wine of her fornication.*

6. As to DESTRUCTION. Now this is variously to be reflected.

1. As to its UNIVERSALITY. The destruction of old *Babylon* was to be universal. Thus (*Isa.* 14. 22.) *I will cut off from Babylon the name and remnant, Son and Nephew, saith Jehovah.* The destruction of *Rome* will be universal. Thus (*Rev.* 18. 23.) *No candle is to shine there; nor voice of the Bridegroom, or of the Bride, to be heard there.*

2. As to its RAPIDITY. The destruction of *Babylon* was to be sud-

den

den. Thus (*Isa.* 47. 9.) *These things shall come to thee in a moment; in one day.* The destruction of *Rome* will be sudden. Thus (*Rev.* 18. 8.) *Her plagues shall come in one day.*

As to its IRREVOCABLENESS. 3.
The destruction of old *Babylon* was to be irrevocable. Thus (*Jer.* 51. 63, 64.) *Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.* The destruction of *Rome* will be irrevocable also. Thus (*Rev.* 18. 21.) *a mighty Angel, took up a stone like a great Millstone, and cast it into the Sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* Thus to the PARALLEL, but now to the PRAYER. Let *God* and *Christ* (who also is God) be sought, that (this) BABYLON (which is *Rome* in the *Mystery*) and upon whose *Forehead* (*Rev.* 17. 5, 6.) is a name written, MYSTERY, &c. *Who hath shed the blood of Saints and Prophets,* (Rev. 16. 6.) *have blood given her to drink for she is worthy.* Let these be sought, that she who hath been made *drunken with the blood of*

the Saints, and Martyrs of Jesus, may have judgment retaliated: That GOD and MAN may *double unto her double* (Rev. 18. 6.) *according to her works; and that in the cup which she hath filled, may be filled unto her double.* ROME now is become a great BROTHEL-HOUSE, having this *Brand*, Tota est jam *Roma* Lupanar.

Roma *vale*; *vidi*; *satis est vidisse*, re-*vertar*.
Cum Leno, *aut* MERETRIX;
Scurra, Cinædus *ero*.

Take the English also with the Latine.

Vile Rome *adieu*, *I did thee view*,
But hence no more will see.
'Til Pimp *or* Punk, *or* Jade, *or* Spade,
I do resolve to be.

CÆSAR, was wont to say, that there was no *Sound* more pleasing to his *Ears* than *Prayers* and *Petitions*. 'Tis much more true of CHRIST than of *Cæsar*. ASK ME, this is the *Motto* of *Majesty*. *In Gibeon* (1 *Kings* 3. 5.) *Jehovah appeared to Solomon in a dream by night; and God said, ask what I shall give thee.* If SOLOMON will not put *God* upon *giving*,

GOD will put *Solomon* upon *asking*. As *Free-Grace* is the (grand) *Argument* with GOD in order to giving, so 'tis the (grand) *Argument* with MAN (amongst all the TOPICKS of Prayer) in order to asking.

Flectitur iratus Voce *rogante* Deus.

FINIS.

MVSEVM
BRITAN
NICVM